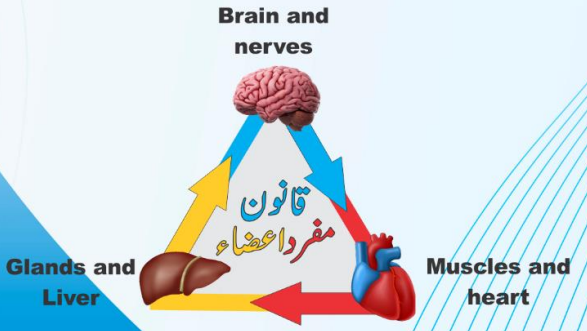
وَاِذَا مَرِضْتُ فَهُوَ يَشْفِيْنِ

Tib-e-Pakistani

(Pakistani Medicine)

"Tib-e-Pakistani (The Law of Simple Organs) is a fundamental, easy-to-understand, concise, yet comprehensive introductory textbook dedicated to the students of this medical system."

By
Hakeem Syed Abdulwahab Shah Sherazi



واذا مرضت فهو يشفين

(Pakistani Medicine)

Qanun Mufrad Aaza (Law of Simple Organs)

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Important Note:

The original text of the book "Tib-e-Pakistani" is in Urdu, which has been translated into English using Google Gemini (AI). There is a possibility of errors in translation or a potential shift in the original meaning. Therefore, to avoid any misunderstanding, please refer to the original Urdu book, as it remains the final and authoritative version.

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Preface

A Fundamental Guide for Students of Pakistani Medicine

The title of this book, "Tib-e-Pakistani" (Pakistani Medicine), might be a new term for you. In fact, it is indeed a new nomenclature; even I had not encountered it until a few months ago while reflecting on global medical systems. Just as Unani Medicine is attributed to Greece and Prophetic Medicine to the Holy Prophet (PBUH)—and as there are Chinese and Japanese medical systems—I realized that the "Qanun Mufrad Aaza" (Law of Simple Organs) should be formally called "Pakistani Medicine." This is because this medical theory is a purely Pakistani innovation.

Hakim Sabir Multani (R.A.) was a quintessential Pakistani scholar who was educated in Pakistan and conducted his entire research and scientific inquiry within the country. He modernized the millennia-old Unani system, aligning it with contemporary scientific lines. His entire body of work—writing, teaching, and clinical practice—took place in Pakistan. For the past 40 to 50 years, this theory has been the clinical mainstay for thousands of Pakistani practitioners. Today, even graduates of Unani medical colleges (FTJ/BEMS) find themselves practicing under the principles of "Qanun Mufrad Aaza" after completing their formal education, as they often lack practical clinical insight until they master this specific law.

Driven by national pride for this revolutionary guidance, I decided to adopt the name "Pakistani Medicine." I have promoted this change across social media platforms, requesting practitioners to use this term. My hope is that within a few years, this name will be on everyone’s lips, bringing international prestige to Pakistan and assisting in its official government recognition.

The purpose of this introductory booklet is to explain "Tib-e-Pakistani" in an exceptionally simple and concise manner, making it accessible to both practitioners and the general public. This book is not an exhaustive medical compendium; rather, it serves as a "Qaida" (Foundational Primer). Just as one cannot learn the Holy Quran without first learning the basic Qaida to recognize letters, or master English without the alphabet, this book instills the fundamental concepts necessary to navigate advanced and detailed medical texts.

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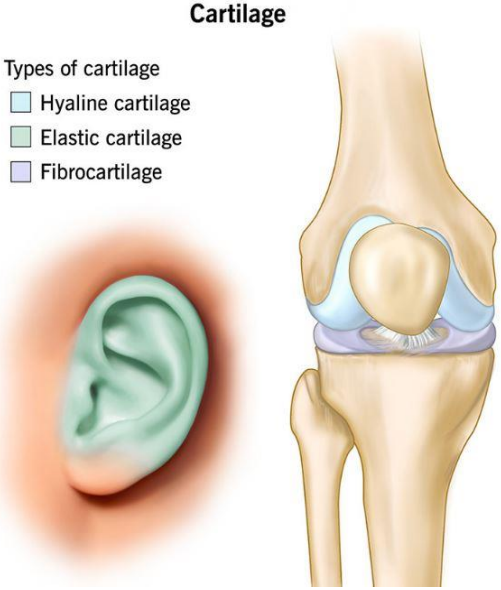
Technical Terminologies

Core Concepts and Definitions in Pakistani Medicine

In the field of medicine, certain terms are frequently utilized. As these terms originate from Arabic or Persian, their precise meanings may not be immediately apparent to everyone. Therefore, it is essential to first understand their definitions:

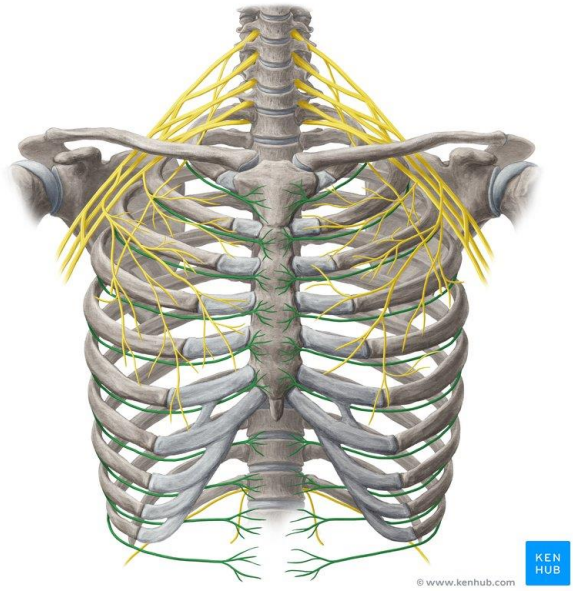
Cartilage:

Cartilage is a white, connective tissue that is more flexible and softer than bone. It compresses under pressure but returns to its original state once the pressure is released due to its elasticity. Essentially, it can be described as a "soft bone".



Nerves:

Nerves are white structural bodies that are flexible when bent but exhibit brittleness if they are broken or severed.

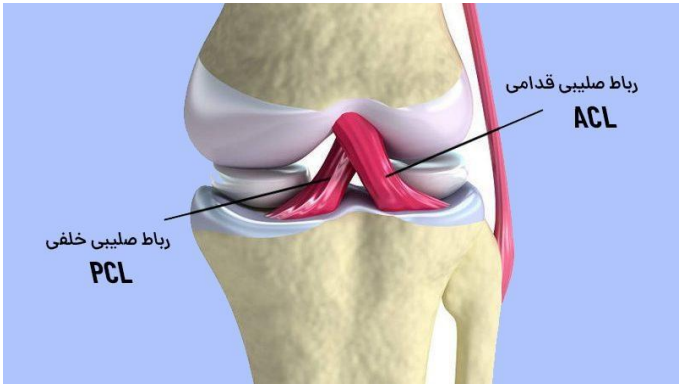


Tendons:

Tendons are anatomical structures that originate from the ends of certain organs or tissues. In terms of color and texture, they closely resemble muscles and are inextricably linked to the organs responsible for movement.

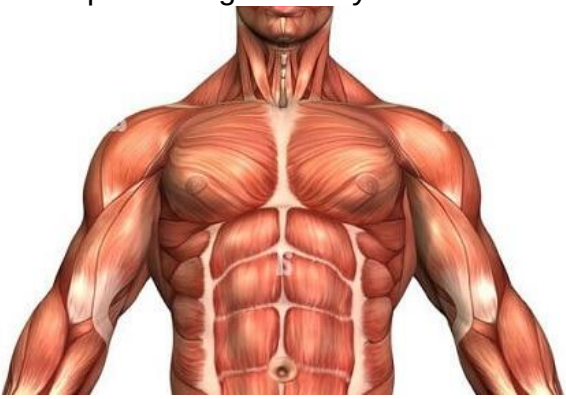
Ligaments:

Ligaments are anatomical structures that resemble muscles in their color and texture. They originate from the bone and terminate within the muscle tissue. Their primary function is to connect and bind the ends of bones at the joints, or to secure other organs together.



Muscles:

Muscles are composed of pure flesh; however, they are permeated by nerves, tendons, and ligaments. Their primary physiological function is to facilitate bodily movement. Furthermore, they serve as a protective covering for the bones and play a vital role in preserving the body's natural heat and natural moisture.

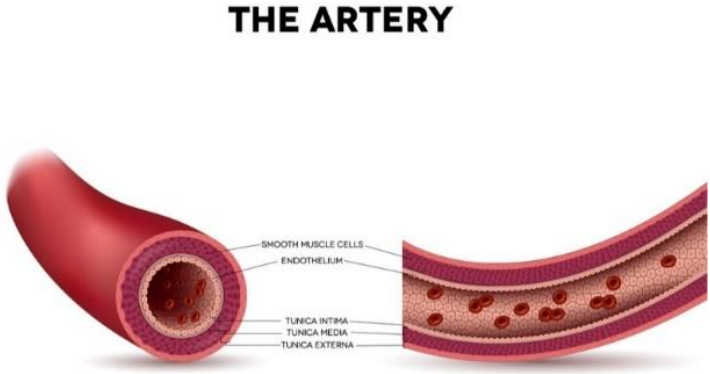


Arteries:

These are known as "Arteries" or "Pulsating Vessels" (Urūq-e-Zawārib). They are characterized by their rhythmic pulsation and are responsible for the circulation of blood throughout the body.

Veins:

These are known as "Veins" or "Non-Pulsating Vessels" (Urūq-e-Ghayr-Zawārib). Unlike arteries, they are characterized by the absence of a pulse and are described as stationary vessels. They also serve as conduits for blood circulation.



Membrane:

A membrane is a thin, tissue-like structure characterized by its delicate form. While it lacks the power of independent movement, it possesses the faculty of sensation. Its primary function is to provide protection to various organs by means of its secretions.

Fat (Shaham):

Fat is a white, extremely soft substance derived from the fluidity and greasiness of the blood. It solidifies in cold temperatures and liquefies when exposed to heat.

Innate (Gharizi):

The term "Gharizi" (Innate) is frequently used in traditional medicine (e.g., Innate Heat or Innate Moisture). It denotes that which is original, natural, inherent, biological, or fundamental to the constitution of an individual.

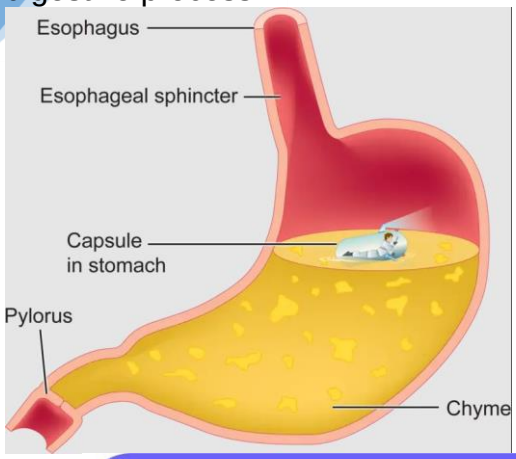
Vital Organs (Aaza-e-Raisa):

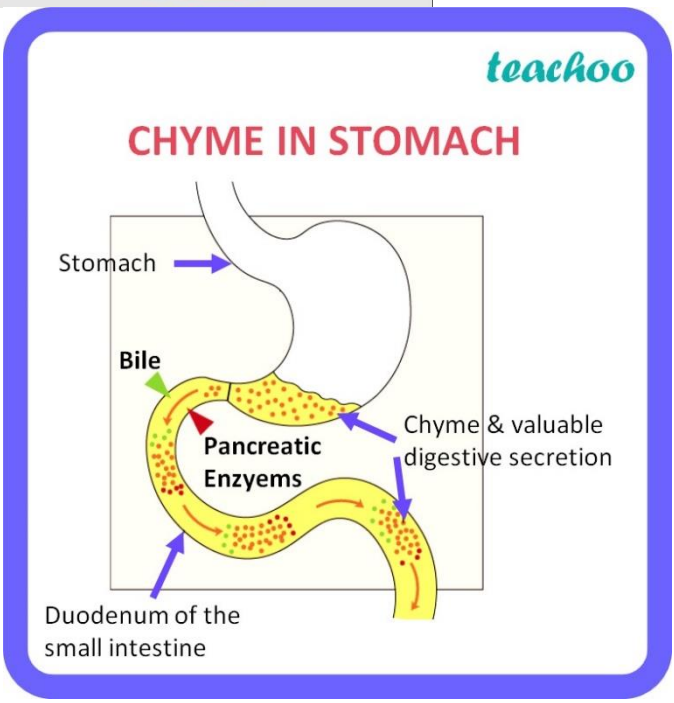
These are the primary organs upon which the survival of life depends. Life is impossible—or extremely difficult—without their function. They include the heart, the brain, and the liver.

Chyme (Al-Kimous):

Chyme is the semi-fluid (Fluid) mass of partly digested food that is expelled by the stomach into the duodenum. It represents the form of nourishment during the second stage of digestion, appearing first as a liquid and later, within the liver and vessels,

resembling a milky froth. It is the second phase of the gastric digestive process.





Retaining (Ihtibas):

The term originates from "Habs" (Constriction), referring to the retention of nutrients or waste products within the body. An example of this condition is the retention of blood (Ihtibas-al-Dam).

Excretion (Istifragh):

This term refers to the process of eliminating various substances and waste products from the physical body.

Contraction (Inqibaz):

Contraction denotes the shrinking or narrowing of a structure. This physiological process occurs within the muscles as they tighten or constrict from their resting state.

Definition of Human Being

A human being is a composite of three fundamental elements: Body + Soul + Self = Human Being

1. Definition of the Body:

The human body is a complex biological machine constructed of skin, flesh, various simple and compound organs, and bones. It is designed to perform all the physiological functions for which it was created.

2. Definition of the Soul (Spirit):

In religious terminology, the Soul refers to the "Rational Soul" (Nafs-e-Natiqa). However, in Medicine (Tibb), it refers to the "Medical Spirit", which consists of the refined vapors produced from the subtle portions of the humors (Akhlat). While modern Western medicine does not use the term "Spirits," it acknowledges the presence of Gases; these subtle vapors or gases are what we term "Medical Spirits." In simpler terms, the Soul is the "Life Force" or Spirit that distinguishes a living being from inanimate matter. To visualize this: if the body is the "Hardware" (like a computer or mobile), the Soul is the "Software" (like Windows or Android). Without the software, the hardware remains a lifeless shell.

3. Definition of the Self (Nafs):

The term "Self" (Nafs) encompasses meanings such as essence, intellect, and desire. It is the synthesis of the physical body and the subtle spirit (Physical Body + Subtle Body = Self). The Self is the power through which a human gains intellect, discernment, and expresses conscious or subconscious emotions.

Summary: The human is a combination of these three: the Body is the machine, the Soul is the power that operates it, and the Self is the supervisor/consciousness that decides whether to steer the body toward good or evil.

Medical Anatomy of the Human Body

Human life is sustained by several fundamental principles known in the science of Medicine (Tibb) as "Umoor-e-Tabiya" (Natural Principles). These consist of seven essential factors:

1. Arkan (Elements)
2. Mizaj (Temperament)
3. Akhlat (Humors)
4. Aaza-e-Mufrada (Simple Organs/Tissues)
5. Arwah (Spirits)
6. Quwa (Faculties/Powers)
7. Afaal (Functions)

The "Organs" of the human body are composed of three primary components: Elements, Temperament, and Humors. These organs then execute their specific tasks through the medium of three other forces: Spirits, Faculties, and Functions. Let us now examine each of these seven principles individually.

1. The Elements (Arkan)

The human body is composed of four fundamental elements:
1.Fire, 2. Air, 3. Water, 4. Earth/Soil

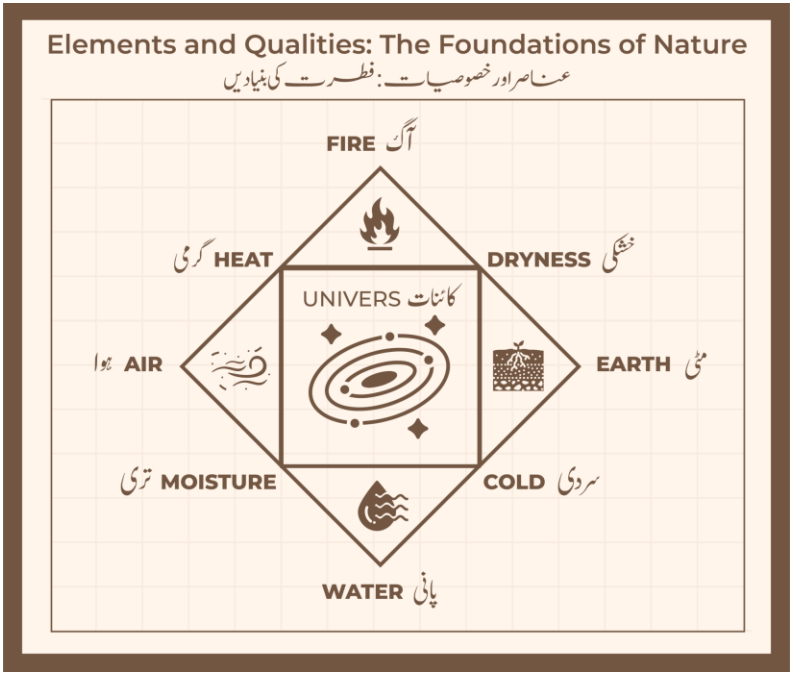
1. Fire (Ag): Its temperament is Hot and Dry. According to medical interpretation, it can be equated to ATP, the energy produced within cells.

2. Air (Hawa): Its temperament is Hot and Moist. In medical science, it can be conceptualized as the gases exchanged during the respiratory process (respiration).

3. Water (Pani): Its temperament is Cold and Moist. In medical terms, it can be considered as blood plasma and interstitial (intercellular) fluids.

4. Soil/Earth (Mitti): Its temperament is Cold and Dry. From a biochemical perspective, it can be viewed as the equivalent of minerals within the body.

From these four fundamental elements, everything in the universe is formed, including plants, animals, and minerals. Whether it is a medicinal herb such as garlic, onion, or mint or a mineral substance like gold, silver, or iron; all are fundamentally composed of these four elements.

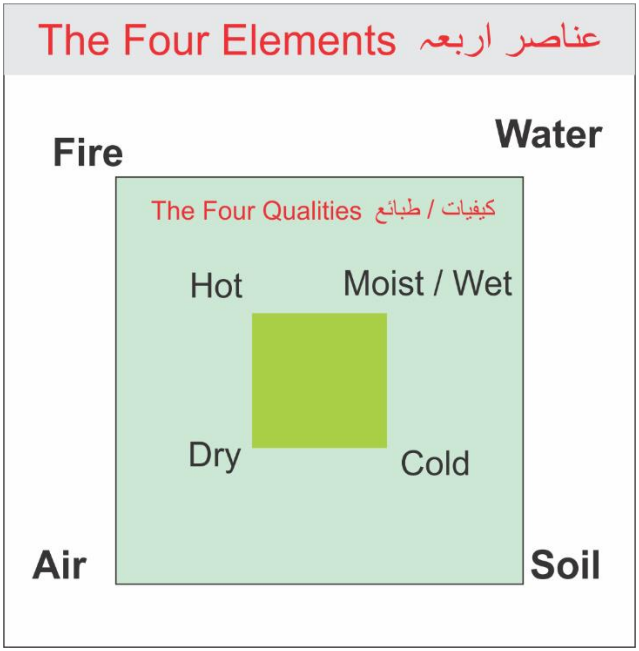


2. Temperament (Mizaj)

A specific nature arises from the combination of the elements, which is known as Temperament (Mizaj). There are four primary temperaments:

1. Hot
2. Cold
3. Dry
4. Moist

Temperament is the unique quality of the human body that emerges after the basic elements (Arkan-e-Baseet) are broken down into minute particles and undergo a process of mutual combination and synthesis.



The combination of these four temperaments leads to the formation of Humors (Akhlat) within the human body.

3. The Humors (Akhlat)

Every food we consume is transformed within the body into four types of Humors (Akhlat). "Akhlat" is the plural of "Khilt" (Chyle), which is the fluid substance produced in the body through the digestion and transformation of food. These four types are:

1. Phlegm (Balgham)
2. Black Bile (Sauda)
3. Yellow Bile (Safra)
4. Humorous/Connective Substance (Alhaqi Mada)

What is Blood? Blood is formed when the aforementioned humors combine. It is the primary vehicle for sustaining human life and health. Since blood is a composite of these humors, it circulates throughout the body, delivering the specific humor required by each organ for its nourishment.

4. Simple Organs (Aaza-e-Mufrada)

When the humors solidify or take a physical form, they are termed "Simple Organs." The developmental sequence is that humors form cells, and cells form simple organs. A simple organ is defined by the fact that any part of it, if detached, retains the same name and characteristics as the whole organ (e.g., bone). The human body consists of four types of tissues/organs:

Nerves (Asab): All nerves originate from the Phlegmatic Humor. Their center is the brain, and they are nourished by phlegm and moisture.

Muscles (Azlat): All muscles originate from the Melancholic Humor (Black Bile). Their center is the heart, and their essential nourishment is Black Bile.

Glands (Ghudad): All glands originate from the Bilious Humor (Yellow Bile). Their center is the liver, and they are nourished by Yellow Bile.

Bones, Cartilage, Ligaments, and Tendons: These originate from the Connective/Humorous Substance, forming the skeletal framework that supports the entire human body.

The essence of this discussion is that the food we eat turns into four humors after gastric digestion. These humors circulate as blood, allowing each organ to absorb its specific nutrients. This cycle sustains human life and health; any imbalance—excess or deficiency—in this system is defined as Disease.

5. Spirits (Arwah):

Spirits are subtle, vapor-like vital particles derived from pure humors (Akhlat-e-Mahmuda). They act as the intermediate between the physical body and life forces.

Psychic Spirit:

Located in the nerves; centered in the Brain.

Natural Spirit:

Located in the glands; centered in the Liver.

Vital (Animal) Spirit:

Located in the muscles; centered in the Heart.

Powers (Quwa):

The body functions through three primary Forces:

Psychic Force:

Controls mental faculties, emotions, and intentions (Brain-centered).

Natural Force:

Manages digestion, metabolism, and purification (Liver-centered).

Animal Force:

Provides movement and physical energy (Heart-centered).

7. Functions (Afaal):

Functions are categorized into three types:

Movement (Harkat) | 2. Rest/Stasis (Sukoon) | 3. Weakness (Zauf)

1. Movement (Action): As long as the three Spirits (Arwah) and the three Faculties (Quwa) perform their roles correctly within the human body, the corresponding organ continues to function properly. This state of an organ performing its designated task correctly is called "Movement."

2. Rest (Stasis/Inaction): When the Spirits and Faculties fail to perform their roles correctly, the related organ also fails to execute its function properly, leading to a state of "Rest." In other words, the failure of a single organ to perform its function is termed "Rest."

3. Weakness (Debility): When the Spirits and Faculties become feeble, the corresponding organ also experiences debility and weakness. It is important to note that "Weakness" is an intermediate state between Movement and Rest; the organ is neither fully active nor has it come to a complete standstill, but its functional capacity has diminished.

Types and Functions of Organs

There are two types of organs in the human body:

Stationary Organs (Sakin Aaza):

These form the skeletal framework (Bones, Cartilage, Ligaments). Composed of connective substance, their function is to provide structural support for the entire body.

Vital Organs (Hayati Aaza):

These sustain life and include the Nerves (centered in the Brain), Muscles (centered in the Heart), and Glands (centered in the Liver). These are the "Vital Organs" or "Simple Organs."

Classification of Simple Organs:

Nerves:

1. Motor Nerves (Commanding)
2. Sensory Nerves (Informing).

Glands:

1. Exocrine Glands (Ductal)
2. Endocrine Glands (Ductless).

Muscles:

1. Voluntary Muscles
2. Involuntary Muscles.

Functions of Vital Organs:

Nerves:

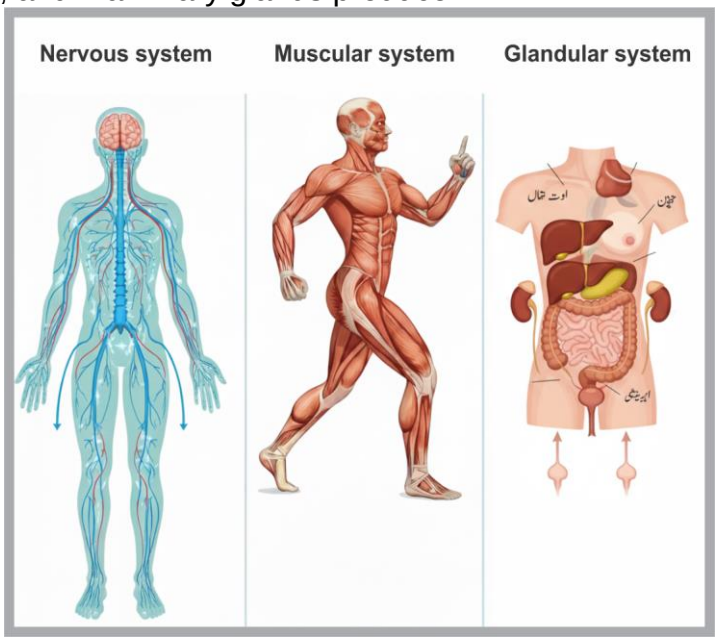
They collect sensory data via the five senses and transmit it to the brain, while carrying commands from the brain to the body. They act as the communication network linked to the spinal cord.

Muscles:

Their function is movement. They execute the commands received from the nerves. While the brain perceives, the heart (as the muscular center) decides and initiates physical actions like walking or speaking.

Glands:

Along with the Mucosa (Mucous Membranes), glands provide specialized nourishment. They "process" secretions specific to each organ; for example, the liver produces bile, the kidneys produce urine, and mammary glands produce milk.



Difference Between Simple and Compound Organs

Simple Organs (Aaza-e-Mufrada):

Simple organs are those composed of a single type of tissue, cell, essence, or substance. Examples include the heart, the brain, and the liver.

Compound Organs (Aaza-e-Murakkaba):

Compound organs are those formed by the combination of different types of tissues, cells, or diverse substances. Examples include the stomach, veins, and arteries.

The Law of Simple Organs

The Law of Simple Organs (Qanoon-e-Mufrad Aaza):

This is a medical theory that explains the individual functions of organs and their interrelationships. It posits that diseases originate within "Simple Organs" (tissues such as muscles, nerves, or glands). Consequently, any excess, deficiency, or weakness observed in "Compound Organs" is a secondary effect. Therefore, medical treatment should focus on the Simple Organ rather than the Compound Organ, as all compound structures are fundamentally built from simple tissues.

Prior to this modern theory, ailments were attributed to the failure of compound organs as a whole. For instance, stomach disorders (gastritis, pain, or indigestion) were treated as a total failure of the stomach. However, the Law of Simple Organs proves that since the stomach is a compound organ—comprising nerves, muscles, and glands—it never falls ill in its entirety. Instead, only one specific simple component is affected:

If the Stomach's Nerves are affected, symptoms manifest in the nervous system and impact the Brain.

If the Stomach's Muscles are affected, the impact reaches the muscular system and the Heart.

If the Stomach's Glands are affected, the symptoms are felt in the glandular system, impacting the Liver and Kidneys. Thus, focusing on the specific Simple Organ for diagnosis and treatment ensures a precise and unerring cure. Let's understand this in a more simple way.

Fundamental Principles of Sabir's Medicine (Law of Simple Organs)

The Law of Simple Organs is not merely a medical system but a comprehensive philosophy that explains the relationship between disease, health, and the universe through natural laws. This theory

is the result of the tireless research of the reviver of medicine, Hazrat Sabir Multani (R.A.), who established a logical bridge between traditional wisdom and modern science.

The Origin of Disease: Simple Organ Perspective According to this law, the root of every disease lies in the imbalance of the three fundamental tissues/organs of the body:

1. Muscles (Azlat)
2. Nerves (Asab)
3. Glands (Ghudad)

Disease begins when the functional balance of these organs is disrupted, leading to unnatural states:

- Stimulation (Tehreek): An abnormal increase in an organ's function.
- Sedation (Taskeen): A decrease or stagnation in an organ's function.
- Decomposition (Tehleel): The dissolution or wasting of an organ's substance/matter.

The Core Principle of Treatment: The primary goal of treatment is to restore equilibrium to these functions. Hazrat Sabir Multani (R.A.) researched and concluded that stimulating the sedated organ is the key to cure. By providing stimulation to the organ in "Taskeen" (sedation), the previously over-active organ (in "Tehreek") enters the phase of "Tehleel" (decomposition), allowing for the excretion of accumulated morbid matter and guiding the body back to health.

The States of Health and Disease

What is the State of Health?

When a human consumes a balanced diet, it leads to the formation of balanced humors (Akhlat) within the body. From these balanced humors, the simple organs receive their required and proportionate nourishment. Consequently, these organs perform their specific functions in a balanced, accurate, and orderly manner. This natural state is known as the "State of Health."

What is the State of Disease?

When a person's diet is imbalanced, the equilibrium of the humors is disrupted. As a result, the organs are unable to carry out their functions correctly. This leads to the emergence of various types of physical distress, pains, and symptoms. This state of imbalance and dysfunction is termed the "State of Disease."

As previously established, human organs are composed of three primary elements (Nerves, Muscles, and Glands), held together by the "Connective Substance." Visualize the organs as individual "parts" or "bricks," and the connective substance as the "cement" that binds them together.

The Impact of Humoral Imbalance (The Electricity Example): When the balance of the humors (Phlegm, Black Bile, and Yellow Bile) is disturbed—for instance, if a specific humor becomes excessive—it triggers an abnormal acceleration in the function of its corresponding organ. Think of the electricity in our homes: if the voltage suddenly increases, the fans spin faster and the light bulbs glow brighter. Similarly, in the human body:

- An excess of Phlegm accelerates the function of the Brain.
- An excess of Black Bile (Sauda) accelerates the function of the Heart.
- An excess of Yellow Bile (Safra) accelerates the function of the Liver. This state of increased activity and speed is termed "Stimulation" (Tehreek).

The Impact of Humoral Deficiency (The Dimmer Example): Conversely, if there is a deficiency of a particular humor in the body, it results in weakness and frailty in the associated organ's function. This is exactly like using a "Dimmer" switch to reduce the power to a fan; as the fan receives less electricity, its speed and function decrease. Furthermore, if a humor becomes severely depleted or completely exhausted, the organ enters a state of "Sedation" (Sukoon), meaning it stops performing its functional activity altogether.

Fundamental Terms:

Stimulation (Tehreek), Resolution or Decomposition (Tehleel), and Sedation (Taskeen):

In the Law of Simple Organs, three specific terms are used to describe the functional states of human organs. For a student of medicine, understanding these is essential:

1. Stimulation (Tehreek): This refers to a state where an organ's functional activity becomes "accelerated" or hyperactive. In our terminology, "Stimulation" (Tehreek) signifies that an organ or a biological system is working at an increased pace, showing a marked rise in its movement, productivity, and overall vitality beyond the normal range.

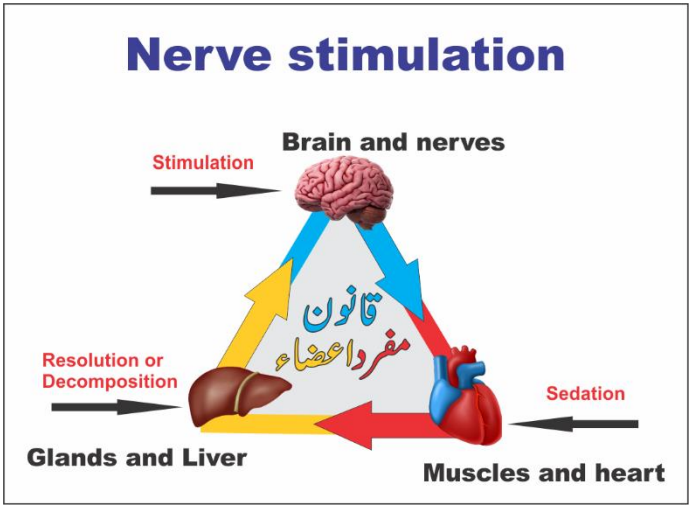
2. Resolution or Decomposition (Tehleel): This is a state where an organ's function becomes "enfeebled" or weak. In a medical context, "Tehleel" (Resolution) implies that the substance within the organ is beginning to break down, melt, or dissolve. Consequently, this matter moves toward being eliminated or excreted from the body, resulting in a loss of firmness and a decrease in the organ's functional strength.

3.Sedation (Taskeen): This state occurs when an organ's function suffers from "extreme weakness and profound frailty." In the Law of Simple Organs, "Sedation" (Taskeen) describes a condition of functional stillness or dormancy. In this state, the organ lacks the necessary vital energy and stimulus to perform its duties, essentially entering a phase of rest or inactivity.

Organ Interactions:

If Stimulation Occurs in the Nerves

In the Law of Simple Organs, the state of one organ directly affects the others. Here is the detailed explanation of neural stimulation:

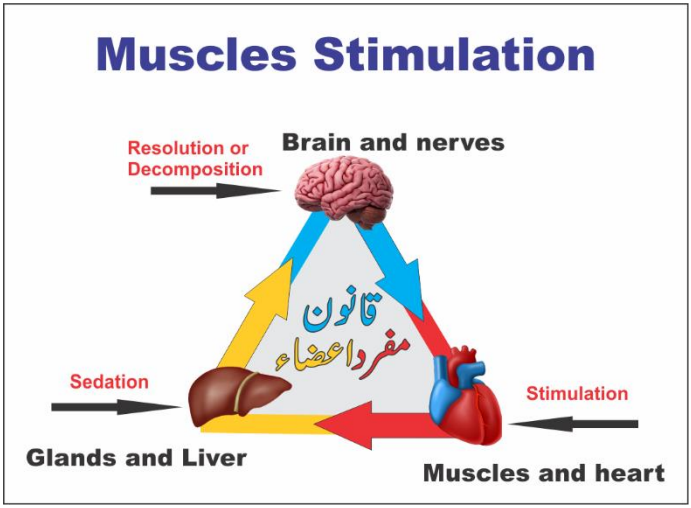


Condition: Stimulation in the Nerves (Asabi Tehreek) If "Stimulation" (Tehreek) occurs in the nerves, it signifies an abnormal excess of the "Phlegmatic Humor" (Khilt-e-Balgham) within the human body. As a consequence, the individual begins to suffer from various neurological or phlegmatic-related disorders.

The Method of Treatment: The fundamental principle of treatment in this scenario is to provide "Stimulation to the Muscles" (Azlati Tehreek). This involves the use of specific foods and medicines designed to eliminate the state of "Sedation" (inactivity) in the muscles and induce active stimulation. By activating the muscles, the body naturally counteracts the neural excess, leading to recovery and health.

If Stimulation Occurs in the Muscles

Based on the principles of the Law of Simple Organs, muscular stimulation and its corrective measures are explained as follows:

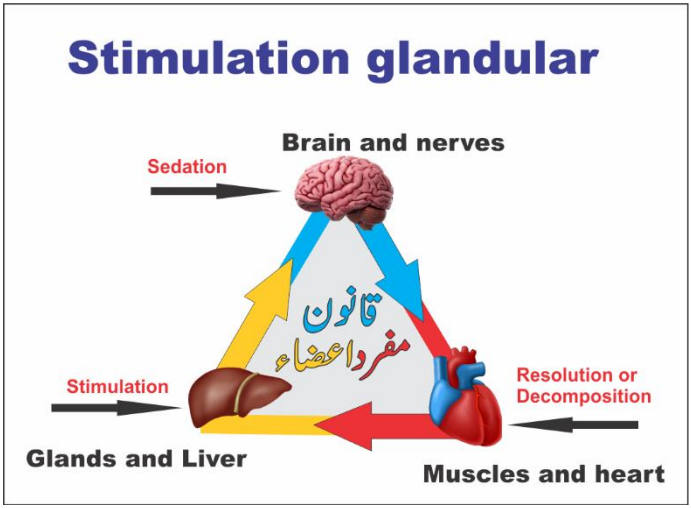


Condition: Stimulation in the Muscles (Azlati Tehreek) If "Stimulation" (Tehreek) occurs in the muscles, it signifies an abnormal accumulation or excess of the "Melancholic Humor" (Khilt-e-Sauda) within the body. As a result, the individual begins to encounter various muscular or melancholic disorders (often characterized by dryness and stiffness).

The Method of Treatment: The scientific approach to treatment here is to provide "Stimulation to the Glands" (Ghudadi Tehreek). This requires the administration of specific foods and medicines that eliminate the state of "Sedation" (stagnation) within the glandular system and induce active stimulation. By activating the glands, the body is able to counteract the muscular excess, paving the way for recovery.

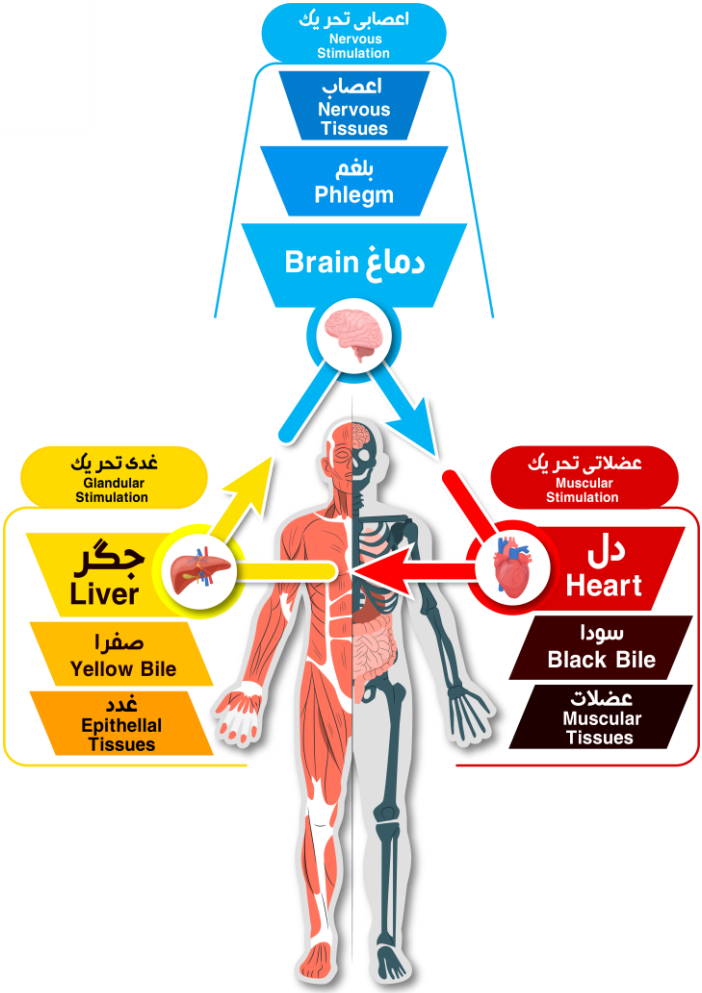
If Stimulation Occurs in the Glands

Following the principles of the Law of Simple Organs, the state of glandular stimulation and its corrective measures are detailed below:



Condition: Stimulation in the Glands (Ghudadi Tehreek) If "Stimulation" (Tehreek) occurs in the glands, it signifies an abnormal excess of the "Bilious Humor" (Khilt-e-Safra) within the human body. As a consequence, the individual begins to suffer from various glandular or bilious-related disorders (often associated with excess heat and inflammation).

The Method of Treatment: The systematic approach to treatment in this case is to provide "Stimulation to the Nerves" (Asabi Tehreek). This involves prescribing specific foods and medicines designed to eliminate the state of "Sedation" (inactivity) within the nervous system and induce active stimulation. By activating the nerves, the body naturally balances the glandular over-activity, facilitating a return to health.



Summary of the Treatment Methodology

The Fundamental Rule in the Law of Simple Organs: In this system, Neural Stimulation is treated with Muscular Stimulation; Muscular Stimulation is treated with Glandular Stimulation; and Glandular Stimulation is treated with Neural Stimulation.

In terms of Humors (Akhlat): Phlegm (Balgham) is treated with Black Bile (Sauda); Black Bile is treated with Yellow Bile (Safra); and Yellow Bile is treated with Phlegm.

In terms of Qualities (Kayfiyat): Moisture is treated with Dryness; Dryness is treated with Heat; and Heat is treated with Moisture.

The Clinical Secret: Converting Stimulation into Resolution: To put it even more simply: Treatment is the art of converting Stimulation (Tehreek) into Resolution (Tehleel). This means that if an organ is in a state of hyper-stimulation (the cause of disease), you must stimulate the next organ in the natural cycle. Consequently, the stimulation moves forward to the next organ, while the previously overactive organ enters a state of "Resolution" (Tehleel), allowing the morbid matter to dissolve and exit the body.

A Universal and Natural Law: This is a continuous Cycle and a natural way of healing because this very law governs the entire universe. Our annual seasons also rotate within this specific cycle. Whenever this cosmic balance is disturbed, we witness storms, earthquakes, and natural disasters. Similarly, when the internal balance of the human body is disrupted, disease occurs.

Analogy between the Macrocosm (Universe) and Microcosm (Human Body)

The functioning of the human body closely mirrors the systems of the universe, which is why the human body is often referred to as the "Microcosm" (Alam-e-Asghar). Just as we witness storms rising and fading in the outer world, similar "storms" of energy and humors occur within the human body. The heat and rain observed in the vast universe also exist in their biological forms within this small universe (man). Just as the Macrocosm (Alam-e-Akbar) functions through a balance of various gases, minerals, vitamins, air, electricity, and hundreds of other elements, the human body is sustained by these very same components.

Stimulation, Resolution, and Sedation in the Universe:

We can observe the three states of the Law of Simple Organs within nature:

- Stimulation (Tehreek): Manifested as Moving Air or Winds. When strong winds blow or storms arise, it is a form of "Universal Stimulation."
- Resolution (Tehleel): Manifested as Heat. When heat becomes intense, substances begin to "Resolve" or dissolve.

- Sedation (Taskeen): Manifested as Rain. Rainfall brings a state of "Sedation" and stillness to the environment.

The Natural Cycle of Interaction: The sequence in nature follows a specific order: strong winds are subsided by Heat; intense heat is broken by Rain; and the effects of rain (moisture) are cleared by the Wind. When wind, heat, and rain remain in equilibrium, it creates a pleasant environment (like the spring season). However, if any of these elements increase or decrease beyond their moderate limits, humans experience discomfort and must make special arrangements for relief—such as using fans and air conditioners in the summer, or coats, blankets, and heaters in the winter.

The Human Body and the Universe: Unity of Laws

Since the human body is an inherent part of the universe, the natural laws governing the cosmos are inherently operational within the human body as well. Consequently, the processes of Stimulation (Tehreek), Resolution (Tehleel), and Sedation (Taskeen) occur continuously within us. As long as these processes remain in a state of equilibrium, the "State of Health" is preserved. However, any extreme acceleration or severe deficiency in these states leads to restlessness and disease.

The Rules of the Three Qualities: It is vital to remember these foundational principles:

1. Dryness: Produces Stimulation (Tehreek).
2. Heat: Produces Resolution (Tehleel).
3. Moisture: Produces Sedation (Taskeen).

The Law of Corrective Interaction: Dryness is naturally subsided by Heat; Heat is subsided by Moisture; and Moisture is subsided by Dryness. Following this logic, the treatment is administered as follows:

- In a simple organ experiencing Stimulation (Excessive Dryness), we induce a state of Resolution (Heat); this effectively eliminates the stimulation and dryness.

- In a simple organ experiencing Resolution (Excessive Heat), we induce a state of Sedation (Moisture); this effectively eliminates the resolution and heat.

- In a simple organ experiencing Sedation (Excessive Moisture), we induce a state of Stimulation (Dryness); this effectively eliminates the sedation and moisture.

The Effects of Blood and Hemodynamics

Since blood is composed of humors (Akhlat), it inherently contains all three humors. However, their proportions are rarely equal; one humor often dominates while others decrease.

The Principle of Circulatory Direction: The humor that is dominant in the blood dictates the direction of the blood flow. The circulation shifts toward the organ associated with that dominant humor, causing its functional activity to accelerate. This acceleration is termed Stimulation (Tehreek).

Example: If there is an excess of Yellow Bile (Safra) in the blood, the circulation will surge toward the Liver, stimulating its tissues and causing hyper-activity in hepatic functions. This is called Glandular Stimulation.

The Hierarchy of the Three States:

- Stimulation (Tehreek): Occurs in the organ receiving the primary surge of blood (due to the dominant humor).

- Resolution (Tehleel): Occurs in the second organ, which receives significantly less blood flow, resulting in functional weakness and frailty.

- Sedation (Taskeen): Occurs in the third organ, which is deprived of adequate blood flow, causing it to become dormant and functionally inactive.

The Golden Rule of Hakeem Sabir Multani (RA): The founder of this system simplified this complex hemodynamic process with a profound statement:

"The organ toward which the blood is flowing experiences Stimulation; the organ from which the blood is departing experiences Resolution; and the organ that the blood has already left experiences Sedation."

Where is the Site of Disease?

The Law of Simple Organs (Tib-e-Pakistani) is a research-based theory that proves all diseases originate within three types of tissues: Nerves, Muscles, and Glands.

The Location of Disease: According to the Law of Simple Organs (Tib-e-Pakistani), the "Site of Stimulation" (Tehreek) is identified as the site of the disease. For instance, if Stimulation is present in the nerves, it indicates an excess of the Phlegmatic Humor (Balgham) and moisture. Natural Treatment: The remedy lies in shifting the stimulation to the next organ (the muscles). This converts the diseased organ's state from Stimulation to "Resolution" (Tehleel). In short, replacing Stimulation with Resolution is the cure.

Similarly, if the pulse indicates Stimulation in the muscles, it signifies an excess of Black Bile (Sauda) and dryness. The treatment is to stimulate the next organ, which is the Glandular system.

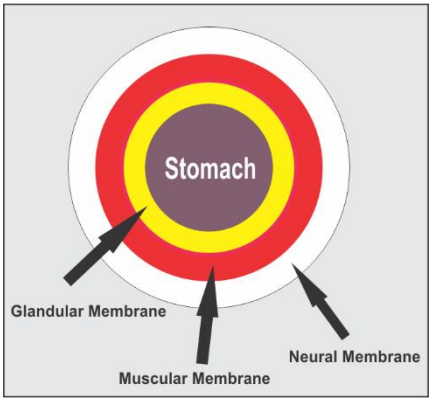
Summary: Diseases are caused by an imbalance in the three humors: Phlegm, Black Bile, and Yellow Bile. To identify the problematic humor, we locate the Site of Stimulation. The organ in Stimulation reflects the humor that has exceeded its limits, while the other two humors remain deficient.

Crucial Question: How are other body organs affected?

If there are only three primary organs (Brain, Heart, Liver) and three humors, how do other organs like the stomach, kidneys, or gallbladder get affected?

The Answer: Although the brain is the center of the nerves, the nerves are connected to every organ in the body via a "Neural Membrane". Similarly, while the heart is the center of the muscles, every organ has a "Muscular Membrane". Likewise, the liver is the center of the glands, but every organ possesses a "Glandular Membrane". The Arrangement of Membranes: These membranes

cover every organ in a specific order: the Neural membrane is at the top, the Muscular membrane is in the middle, and the Glandular membrane is at the bottom.

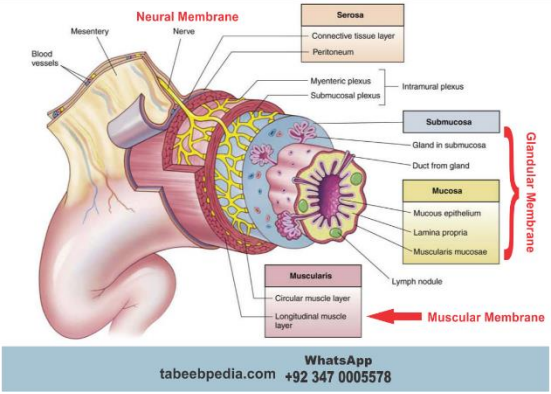


Practical Application: Stomach Disorders

For instance, the human stomach is covered by three distinct membranes: a neural membrane, a muscular membrane, and a glandular membrane. If a patient suffers from a stomach ailment and the pulse diagnosis reveals "Neural Stimulation" (Asabi Tehreek), the analysis according to the Law of Simple Organs (Tib-e-Pakistani) would be:

Diagnosis: The ailment is caused by an excess of moisture and phlegmatic fluids within the neural membrane of the stomach.

Symptoms: This condition typically manifests as "Nausea" or "Vomiting."



Modern Anatomy and the Theory of Hakeem Sabir Multani

The layers of the GI tract wall illustrated in the image are composed of the fundamental tissues included in Hakeem Sabir Multani's theory within the Law of Simple Organs (Tib-e-Pakistani):

1. Neural Membrane (Nervous Layer): The Myenteric plexus and Submucosal plexus shown in the image (part of the Intramural plexus) are primarily neural tissues that regulate the functions of the GI tract.

2. Muscular Membrane (Muscular Layer): The Muscularis layer prominently shown in the image, which includes circular and longitudinal muscles, is formed from muscular tissues.

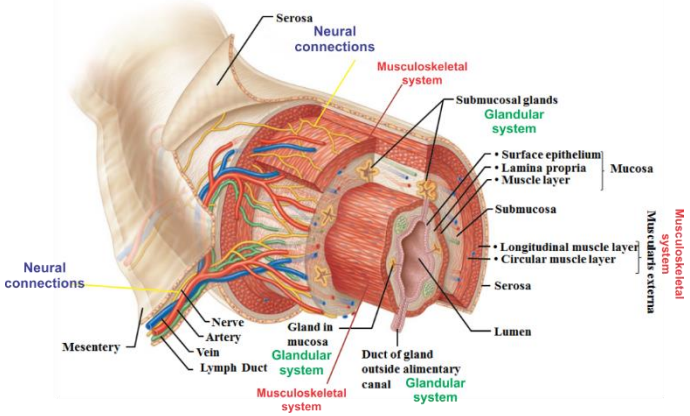
3. Glandular/Epithelial Membrane: The Mucosa (especially the Mucous epithelium and the glands in the submucosa) has an abundance of glandular epithelial tissues, which are considered the center of "Ghudad-e-Naqila" or the Glandular Membrane in Hakeem Sabir Multani's system.

In this way, these layers described in modern anatomy correspond to the centers of the fundamental membranes or tissues described under Hakeem Sabir Multani's Law of Simple Organs

(Tib-e-Pakistani), explaining the body's anatomy and chemistry in the context of basic elements.

If the pulse indicates Muscular Stimulation (Azlati Tehreek), it means there is an excess of dryness and acidity in the stomach, causing moisture to dry up completely and resulting in gas and constipation.

If the pulse indicates Glandular Stimulation (Ghudadi Tehreek), it means there is an excess of heat and yellow bile (Safra) in the stomach, leading to a state of burning, pain, cramps, and dysentery.



In summary, every organ in the body is enveloped by membranes of the simple organs. The "Neural Membrane" constitutes the uppermost layer, beneath it lies the "Muscular Membrane," and the "Glandular Membrane" forms the innermost or bottom layer.

Interconnection of Simple Organs and the Six Stimulations

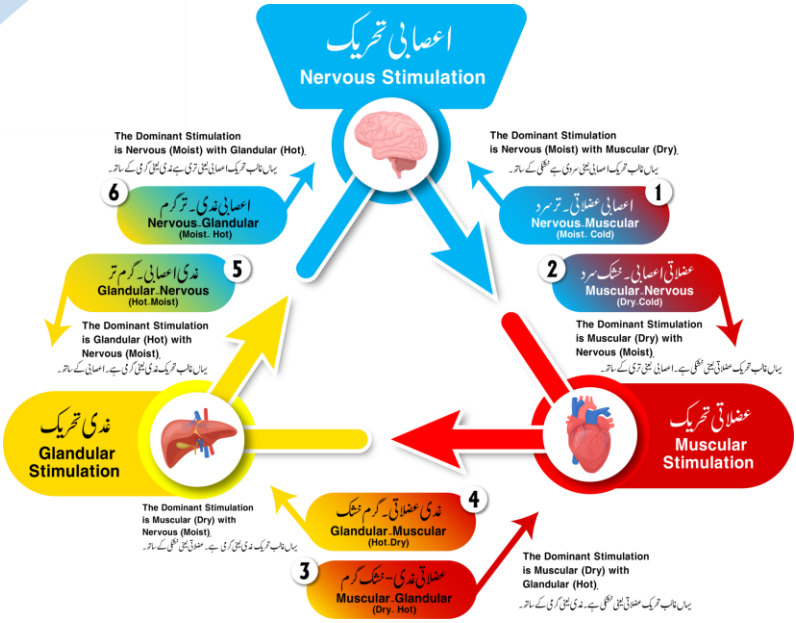
The simple organs (Nerves, Muscles, and Glands) are interconnected, meaning each simple organ maintains a functional link with the others. Based on these connections, six specific stimulations and temperaments are formed, detailed as follows:

1. Nervo-Muscular (Asabi Uzlati): When the Nerves (Brain) link with the Muscles (Heart).
2. Musculo-Nervous (Uzlati Asabi): When the Muscles (Heart) link with the Nerves (Brain).
3. Musculo-Glandular (Uzlati Ghudadi): When the Muscles (Heart) link with the Glands (Liver).
4. Glando-Muscular (Ghudadi Uzlati): When the Glands (Liver) link with the Muscles (Heart).
5. Glando-Nervous (Ghudadi Asabi): When the Glands (Liver) link with the Nerves (Brain).
6. Nervo-Glandular (Asabi Ghudadi: When the Nerves (Brain) link with the Glands (Liver).

Compound Stimulations (Temperaments):

From this mutual relationship of simple organs, six compound stimulations emerge in the following correct order:

1. Nervo-Muscular: Moist-Cold
2. Musculo-Nervous: Dry-Cold
3. Musculo-Glandular: Dry-Hot
4. Glando-Muscular: Hot-Dry
5. Glando-Nervous: Hot-Moist
6. Nervo-Glandular: Moist-Hot


اعصابی تحریک
Nervous Stimulation
The Dominant Stimulation is Nervous (Moist) with Glandular (Hot).
یہاں غالب تحریک اعصابی یعنی تری ہے غدی یعنی گرمی کے ساتھ۔
6
اعصابی غدی۔ تر گرم
Nervous.Glandular
(Moist. Hot)
The Dominant Stimulation is Nervous (Moist) with Muscular (Dry).
یہاں غالب تحریک اعصابی یعنی تری ہے عضلی یعنی سردی کے ساتھ۔
1
اعصابی عضلاتی۔ تر سرد
Nervous.Muscular
(Moist. Cold)
5
غدی اعصابی۔ گرم تر
Glandular.Nervous
(Hot.Moist)
The Dominant Stimulation is Glandular (Hot) with Nervous (Moist).
یہاں غالب تحریک غدی یعنی گرمی ہے۔ اعصابی یعنی تری کے ساتھ۔
2
عضلاتی اعصابی۔ خشک سرد
Muscular.Nervous
(Dry.Cold)
The Dominant Stimulation is Muscular (Dry) with Nervous (Moist).
یہاں غالب تحریک عضلاتی یعنی خشکی ہے۔ اعصابی یعنی تری کے ساتھ۔
غدی تحریک
Glandular Stimulation
عضلاتی تحریک
Muscular Stimulation
The Dominant Stimulation is Muscular (Dry) with Nervous (Moist).
یہاں غالب تحریک غدی یعنی گرمی ہے۔ عضلی یعنی خشکی کے ساتھ۔
4
غدی عضلاتی۔ گرم خشک
Glandular.Muscular
(Hot.Dry)
3
عضلاتی غدی۔ خشک گرم
Muscular.Glandular
(Dry. Hot)
The Dominant Stimulation is Muscular (Dry) with Glandular (Hot).
یہاں غالب تحریک عضلاتی یعنی خشکی ہے۔ غدی یعنی گرمی کے ساتھ۔

Functions of Simple Organs

According to the Law of Simple Organs (Tib-e-Pakistani), every simple organ performs two distinct types of functions:

1.Mechanical Stimulation: This occurs when an organ produces its specific humor and simultaneously excretes or eliminates it from the body.

2.Chemical Function (Kimiyawi Fe'l): This occurs when an organ produces its specific humor but retains and accumulates it within the body.

Clinical Manifestations:

Hyper-Mechanical Stimulation: When the Mechanical Stimulation of an organ accelerates, it triggers symptoms of humor elimination. For example, if the Mechanical Stimulationof the nerves (Brain) is hyperactive, it will produce and expel phlegm rapidly,

causing watery discharge from the eyes and nose, vomiting, diarrhea, and cholera-like symptoms.

Hyper-Chemical Function: If the chemical function of an organ accelerates, it begins to store its humor within the body. For example, if the chemical function of the muscles (Heart) is hyperactive, it produces and accumulates "Black Bile" (Sauda), leading to conditions such as boils, hemorrhoids (piles), cancer, and chronic constipation.

Chemical and Mechanical Stimulation

In the Law of Simple Organs (Tib-e-Pakistani), a Chemical Motion is defined as a state where an organ produces its specific humor but retains it within the body. Conversely, a Mechanical Stimulationis when an organ produces a humor and actively excretes it.

Examples:

- Liver: Jaundice is a Chemical Motion; Dysentery is a Mechanical Stimulation.
- Brain: Diabetes is a Chemical Motion; Cholera is a Mechanical Stimulation.
- Heart: Itching/Skin allergies are a Chemical Motion; Bleeding Piles are a Mechanical Stimulation.

Chemical Stimulations:

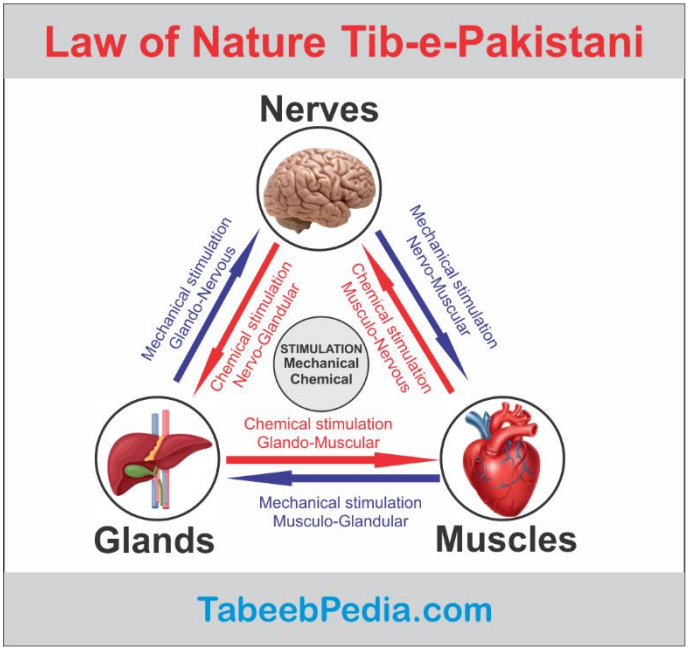
1. Musculo-Nervous: Chemical stimulation of Muscles.
2. Glando-Muscular: Chemical stimulation of Glands.
3. Nervo-Glandular: Chemical stimulation of Nerves.

Treatment Principle: In a chemical state, replace it with the mechanical state of the same organ. For example, treat Musculo-Nervous by inducing Musculo-Glandular (Mechanical) motion.

Mechanical Stimulations:

1. Nervo-Muscular: Mechanical stimulation of Nerves.
2. Musculo-Glandular: Mechanical stimulation of Muscles.
3. Glando-Nervous: Mechanical stimulation of Glands.

Treatment Principle: In a mechanical state, enhance the chemical effects of the next organ. For example, treat Nervo-Muscular by inducing Musculo-Nervous stimulation.



Etiology: The Causes of Disease

In the Law of Simple Organs (Tib-e-Pakistani), there are three primary causes for any disease:

1. Qualitative or Psychological Causes

(A) Qualitative Causes: Diseases arising from an excess or deficiency in the four basic qualities: Heat, Cold, Dryness, or Moisture.

(B) Psychological Causes: Diseases triggered by emotional states such as anger, grief, or extreme joy.

2. Material or Humoral Causes

(A) Material Causes: Diseases caused by external physical substances entering the body, such as food, medicine, or poisons.

(B) Humoral Causes: Diseases resulting from an imbalance (excess or deficiency) in the three humors: Phlegm (Balgham), Black Bile (Sauda), or Yellow Bile (Safra).

3. Sympathetic (Shirki) or Chemical Causes

These are also known as "Connecting Causes" (Asbab-e-Wasila). They are not independent causes but represent the intensified states of the previous two categories.

(A) Sympathetic Causes (Shirki): When the primary causes intensify to the point where they alter organ functions, inducing states of Stimulation (Tehreek), Resolution (Tehleel), or Sedation (Taskeen).

(B) Chemical Causes: When the intensity of the causes leads to a fundamental change in the blood's composition, manifesting as toxic symptoms or severe humoral imbalances.

Clinical Symptoms: Pain, Inflammation, and Fever

In the Law of Simple Organs (Tib-e-Pakistani), symptoms are distinguishably different from the actual disease. While symptoms are numerous, the three primary indicators are Pain, Inflammation (Swelling), and Fever. The core strength of this system is that it treats the root cause rather than merely suppressing the symptoms.

1. Pain:

Pain is a sensory manifestation. Since sensation is the domain of the Nerves, any pain indicates that blood circulation toward the nerves is imbalanced (either deficient or excessive) or that the nerves are injured.

Categories: Phlegmatic (Balghami), Melancholic (Saudawi), and Bilious (Safrawi) pain.

2. Inflammation (Waram):

Clinically, inflammation is identified by six signs: Swelling, Pain, Redness, Heat, Irritation/Burning, and Itching. It is caused by the accumulation of blood, excess moisture, or tissue breakdown at a specific site.

Categories: Phlegmatic, Melancholic, and Bilious inflammation.

Fever:

Fever is a temporary rise in body temperature accompanied by thirst and heat. It is termed "Foreign Heat" (Hararat-e-Ghareeba). It originates from the fermentation/infection (Taffun) of matter within an organ. To counter this, the body's vital force (Tabiyat) increases blood circulation via the Muscles, spreading the heat throughout the body.

Categories: Phlegmatic, Melancholic, and Bilious fever.

Diagnosis of Diseases

When a person falls ill, they visit a practitioner, and the primary task of the practitioner is to diagnose the disease. Reaching the root cause of the disease by observing the symptoms and then treating that specific disease or its site is the true method of healing. In Allopathic (Western) medicine, the disease is often not treated; instead, attempts are made to suppress the symptoms. For instance, as mentioned earlier, pain, inflammation, or fever are not diseases themselves but symptoms of another underlying illness. However, in the English system of medicine, these symptoms are temporarily suppressed by administering intoxicating or numbing drugs, providing immediate relief to the patient even though the disease remains in the body.

In this manner, English doctors prescribe medicine for three, five, or seven days. Every eight hours, when a pill is taken, the pain or swelling is suppressed for the next eight hours, leading the patient to believe they are cured. In reality, the root disease is not being treated. As a result, the illness remains, the internal decay or infection (Taffun) worsens, and the patient continues to suppress these signs by taking pills. Eventually, after a few days, the disease resurfaces, and the patient suppresses it again by taking pills for another week. When this cycle is repeated multiple times, the site of the disease or the organ itself becomes permanently damaged, leading to claims that "the liver is failed and needs replacement."

Therefore, one should always treat the disease, not just the symptom of the disease. Allah Almighty bestowed a great favor upon humanity through Hakeem Sabir Multani (R.A.), who introduced natural methods of diagnosis through which we can determine the actual state of any disease and treat the root cause after diagnosis. Since the Law of Simple Organs (Tib-e-Pakistani) treats the actual disease rather than just the symptoms—sometimes through diet and sometimes through medicine—it takes slightly more time compared to the English treatment method.

You can understand this with an example: if there is dirt somewhere in your house, for instance, your sofa set is dirty and guests are coming, you have two options. One is to thoroughly wash and clean the sofa, dry it, and then place it back. The second, easier, and immediate way is to spread a clean sheet over the sofa; this will not clean the sofa but will temporarily hide the dirt. This is the difference between the Law of Simple Organs (Tib-e-Pakistani) and the English system of medicine. In the English system, a cloth is placed over the sofa to hide the dirt, while the dirt remains where it is. In the Law of Simple Organs (Tib-e-Pakistani), the dirt is not hidden but cleaned, which naturally takes more time than merely hiding it.

Methods of Disease Diagnosis

In the Law of Simple Organs (Tib-e-Pakistani), there are several methods to diagnose any disease:

- Diagnosis via Pulse (Pulse Examination).
- Diagnosis via Urine (Urinalysis/Qarura).
- Diagnosis via Tongue.
- (Other Physical Signs).

1. Diagnosis via Pulse:

The heart constantly expands and contracts, which we refer to as the cardiac motion. Through this motion, blood is pumped through the arteries to the entire body, causing the arteries to move as well. By observing this arterial movement, we attempt to identify which simple organ has an increased blood flow, which has decreased, and which has a minimal flow. This process is called "Diagnosis via Pulse." Through the pulse, three key elements are examined: (Strength, Motion, and Heat). This helps determine the blood pressure, the level of fluids (moisture) in the blood, and the overall balance of heat within the blood.

The Site and Method of Pulse Examination

Diagnosis is not possible through every artery; only specific arteries facilitate this, such as the radial (wrist), temporal, carotid (neck), and ankle arteries. The wrist artery provides the most comprehensive information and is commonly referred to as "The Pulse."

How to Examine the Pulse:

Place your four fingers on the patient's wrist such that your index finger is toward the patient's thumb (not the elbow). Keep your fingers upright, pressing with the tips (the part near the nails). Do not check the pulse if the patient is short of breath; let them rest for a few minutes to return to a normal state.

Simple Pulses:

Muscular Pulse (Uzlati Pulse):

If the pulse is felt immediately upon a light touch on the surface, it is a Muscular pulse (also known as Saudawi or Rihi pulse). This indicates Muscular Stimulation, signifying an excess of Black Bile (Sauda), gas, and dryness.

Glandular Pulse (Ghudadi Pulse):

If the pulse is not felt on the surface but after slight pressure, and feels thin like a thread, it is a Glandular pulse. This indicates Glandular Stimulation, signifying an excess of Yellow Bile (Safra) and heat.

Neural Pulse (Asabi Pulse):

If the pulse is felt only after deep pressure, and feels swollen or broad, it is a Neural pulse. This indicates Neural Stimulation, signifying an excess of Phlegm (Balgham), coldness, and moisture.

Compound Pulse and Examination Criteria

To identify a compound pulse in the Law of Simple Organs (Tib-e-Pakistani), six specific parameters are observed:

Position: The depth of the pulse (Superficial, Middle, or Deep).

Length: The longitudinal extension of the pulse under the fingers.

Volume: The width or fullness of the arterial stroke.

Speed: The speed or frequency of the beats.

Impact / Stroke: The force of the beat felt against the fingertips.

Hardness/ Softness: The hardness or softness of the arterial wall.

Characteristics of the Primary Pulses:

Muscular (Uzlati):

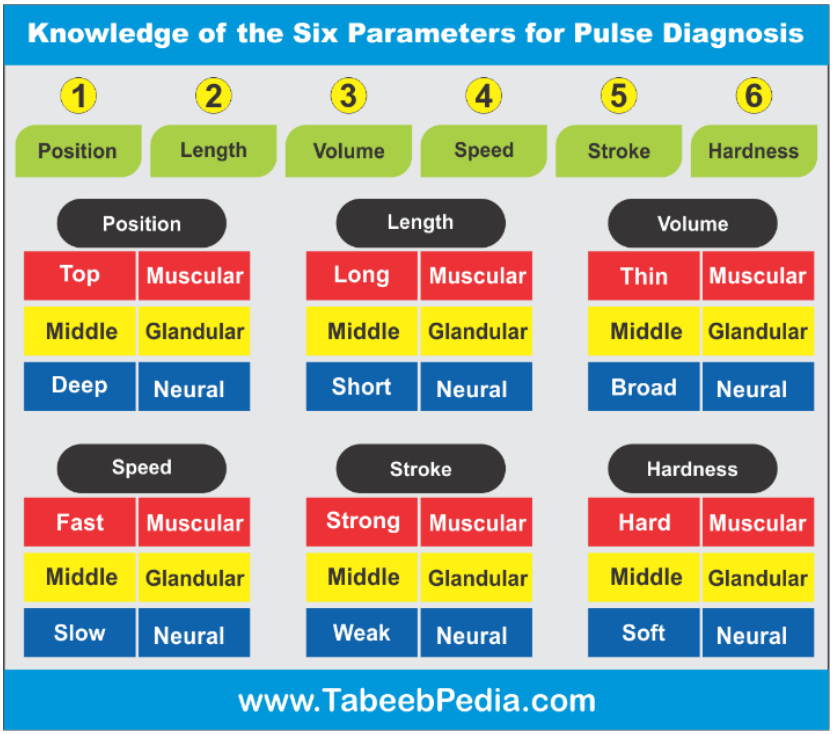
Felt on the surface (superficial); long, thin, fast (rapid), strong, and hard.

Glandular (Ghudadi):

Felt in the middle depth; intermediate in length, volume, rate, strength, and consistency.

Neural (Asabi):

Felt deep (near the bone); short, broad, slow, weak, and soft.


Knowledge of the Six Parameters for Pulse Diagnosis
1
Position
2
Length
3
Volume
4
Speed
5
Stroke
6
Hardness
Position
Top
Muscular
Middle
Glandular
Deep
Neural
Length
Long
Muscular
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Volume
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Neural
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Practical Guide to Pulse Examination

Based on the Law of Simple Organs (Tib-e-Pakistani), the following diagnostic steps help in identifying the patient's state:

No.	Criteria	Diagnostic Description	Pulse Type
1	Position	At the very top (Superficial); felt immediately upon placing the fingers. Sometimes even visible to the eye.	Muscular (Uzlati)
		Not at the very top; felt only after applying slight pressure (Middle).	Glandular (Ghudadi)
		Not felt with light pressure; felt only deep down after applying significant pressure.	Neural (Asabi)

No.	Criteria	Diagnostic Description	Pulse Type
2	Length	The pulse length spans across four fingers or even more.	Muscular (Uzlati)
		The pulse length spans across two to three fingers, but not more than three.	Glandular (Ghudadi)
		The pulse length is only one finger or one and a half fingers (with a total lack of heat).	Neural (Asabi)

No.	Criteria	Diagnostic Description	Pulse Type
3	Volume	The pulse is not broad but thin like a thread (less than half the fingertip).	Muscular (Uzlati)
		The pulse is moderately broad, equal to two or three threads (up to half the fingertip).	Glandular (Ghudadi)
		The pulse is quite broad and soft (more than half the fingertip).	Neural (Asabi)

No.	Criteria	Diagnostic Description	Pulse Type
4	Speed	The pulse rate is very fast (Rapid/Saree).	Muscular (Uzlati)
		The rate is slow or moderate, but the pulse is narrow.	Glandular (Ghudadi)
		The rate is slow, but the pulse is broad (Slow/Bati).	Neural (Asabi)

.No	Criteria	Diagnostic Description	Pulse Type
5	Impact / Stroke	The pulse strikes forcefully, as if lifting the fingers (Strong/Qawi).	Muscular (Uzlati)
		The stroke is weak or intermediate, but the pulse is narrow (Weak/Daeef).	Glandular (Ghudadi)
		The stroke is weak, but the pulse is broad (Weak/Daeef).	Neural (Asabi)

No.	Criteria	Diagnostic Description	Pulse Type
6	Hardness / Elasticity	The pulse is very hard (Hard/Salab).	Muscular (Uzlati)
		The pulse is moderate/balanced (Moderate/Moatadil).	Glandular (Ghudadi)
		The pulse is very soft (Soft/Layyin).	Neural (Asabi)

Details of the Six Compound Pulses

According to the Law of Simple Organs (Tib-e-Pakistani), here are the characteristics of the six compound pulses:

Neural-Glandular: Felt under one or two fingers at maximum depth; slow, broad, thick, and soft. (Urine: White, slightly yellowish).

Neural-Muscular: Felt under two fingers at some depth; broad and full of fluids, soft, somewhat slow, and weak. (Urine: Completely white).

Muscular-Neural: Felt under three to four fingertips at a superficial level; thick (full of gas/air), and fast in rate. (Urine: Red, slightly whitish).

Muscular-Glandular: Spans across four fingers at a superficial level; thin in volume, fast in rate and impulse, and hard. (Urine: Red, slightly yellowish).

Glandular-Muscular: Felt under two to three fingers at a middle depth; thin and fast. (Urine: Yellow, slightly reddish).

Glandular-Neural: Felt under three or four fingers at a middle depth; broad, thick, and slow. (Urine: Yellow, slightly whitish).

Diagnosis via Qarura (Urine Analysis)

In the Law of Simple Organs (Tib-e-Pakistani), "Qarura" refers to the glass container used by the patient to present their urine to the physician. Out of respect and to avoid clinical distaste, the term "Qarura" is used instead of "urine." This method is highly significant as it allows a physician to diagnose a patient remotely by analyzing a photograph of the urine's color.

Essential Conditions:

Timing: The urine must be collected after 5 to 6 hours of continuous sleep.

Quantity: The entire volume of urine passed must be collected, not just a small sample.

Container: A clean 1 to 1.5-liter bottle should be used to store the complete output.

Medication: No medicine (Homeopathic, Allopathic, or Unani/Herbal) should be taken before collection.

Dietary Restrictions: Avoid "Asabi" (Neural) foods/drinks before the test, such as turmeric, milk, porridge, custard, watermelon, or colored beverages.

Photography: The photograph must reflect the true color. Do not use a camera "Flash," as it alters the appearance. Take the photo in natural light.

Time Limit: The diagnosis or photo must be taken within 2 hours of collection. After 2 hours, the color and properties of the urine begin to change.

Primary and Compound Colors of Qarura

In the Law of Simple Organs (Tib-e-Pakistani), the color of the urine (Qarura) is a definitive indicator of the body's internal state:

Three Primary Colors of Qarura:

1. Neural Temperament (Asabi): The color of the urine is White.
2. Muscular Temperament (Uzlati): The color is like Mustard Oil.
3. Glandular Temperament (Ghudadi): The color of the urine is Yellow.

Six Compound Colors of Qarura (Stages of Excitement):

1. Neural-Muscular (Asabi Uzlati - Cold & Moist): Urine is Crystal Clear (like water) and excessive in quantity.
2. Muscular-Neural (Uzlati Asabi - Cold & Dry): Urine color is Reddish-Black.
3. Muscular-Glandular (Uzlati Ghudadi - Hot & Dry/Acidic): Urine color is Reddish-Yellow.
4. Glandular-Muscular (Ghudadi Uzlati - Hot & Dry/Alkaline): Urine color is Yellowish-Red.
5. Glandular-Neural (Ghudadi Asabi - Hot & Moist): Urine color is Yellowish-White.
6. Neural-Glandular (Asabi Ghudadi - Moist & Hot): Urine color is Whitish-Yellow.

Effects of Mechanical and Chemical Excitement

In the Law of Simple Organs (Tib-e-Pakistani), the dominant color in the urine (Qarura) identifies the Primary Temperament, where all organs follow that specific excitement.

Diagnostic Principle: The most prominent color indicates the primary excitement. The fading or weak color represents the second stage of excitement, while the color that is completely absent indicates an organ in a state of rest (Sukoon).

Example: If Red is dominant with a hint of white or bluish-white, it signifies intense excitement in the Muscles, heightened cardiac activity, and an increase in Melancholic humor (Sauda) and dryness.

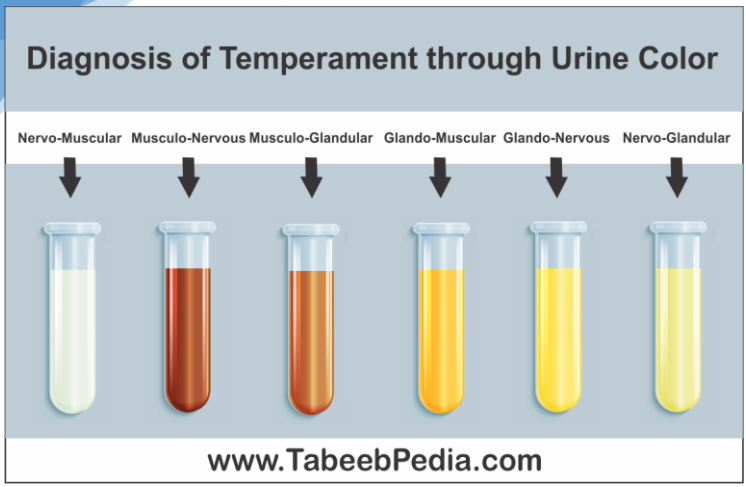
Significance: The whitish tint indicates the organ affected by Mechanical Excitement, whereas the fading color represents Chemical Excitement. If Yellow is absent, it means the Glandular system is in total rest.

Summary of Effects:

Red Color: High Excitement in Muscles, excess Dryness.
Body Effects: Acidity, Flatulence, Dryness, Coldness, and excess Melancholy (Sauda).

Yellow Color: Excitement in Glands, excess Heat.
Body Effects: Burning sensation, Restlessness, Heat, and excess Bile (Safra).

White Color: Excitement in Nerves, excess Coldness.
Body Effects: Alkalinity, Moisture, Coldness, and excess Phlegm (Balgham).



Chemical Diagnosis of Urine using Sodium Bicarbonate

This diagnostic method uses the chemical reaction between urine and baking soda (Sodium Bicarbonate) to identify the body's internal environment:

Procedure: Take 100 ml of the patient's urine in a jar. Add 3 grams of baking soda and observe the chemical reaction:

Extreme Reaction: If there is violent fizzing and intense foam that tries to overflow the jar, it indicates severe acidity and dryness. The patient likely suffers from constipation. The temperament is Muscular (Uzlati).

Moderate Reaction: If there is fizzing and bubbling but it does not overflow, it indicates high Bile (Safra) and heat, often linked to intestinal inflammation. The temperament is Glandular (Ghudadi).

No Reaction: If there is no chemical reaction and the powder settles at the bottom, it indicates high Alkalinity, excess phlegm, and low blood pressure. The temperament is Neural (Asabi).

Scientific Explanation of the Reaction

This method is essentially a traditional and simple way to determine the pH level of the urine. The chemical interaction between an Acid and a Base produces carbon dioxide gas, which results in the formation of foam/fizz. Since acidity is at its peak in the Muscular (Uzlati) temperament, the reaction in this state is the most intense.

Diagnosis through Stool

There are four primary conditions of human stool; one represents health (regular and normal excretion), while the other three indicate disease:

Diarrhea: A sign of Neural Excitement (Asabi). When the nervous system of the intestines becomes overactive, the stool is excreted in a very thin, watery consistency, often white or green in color.

Dysentery/Tenemus: A sign of Glandular Excitement (Ghudadi). When the glandular system of the intestines is overstimulated, the stool is passed frequently with twisting pain (cramps) and discomfort, sometimes containing blood.

Constipation: A sign of Muscular Excitement (Uzlati). When the muscular tissues of the stomach and intestines become overactive/tense, constipation occurs. Sometimes it becomes so dry that the stool turns hard like wood or stone, making excretion extremely difficult.

Condition	Excitement	Consistency	Temperament
Diarrhea	Neural	Thin/Watery	Moist/Cold
Dysentery	Glandular	Frequent/Colicky	Hot/Dry
Constipation	Muscular	Hard/Dry	Dry/Cold

Diagnosis through Taste and Tongue

In the Law of Simple Organs (Tib-e-Pakistani), the taste in the mouth and the appearance of the tongue are vital indicators of internal systemic excitement:

1. Taste in the Mouth (Munh ka Zaiqa)

Neural (Phlegmatic) Excitement: The taste is Sweet, Insipid/Tasteless, or Astringent.

Muscular (Melancholic) Excitement: The taste is Bitter or Sour/Acidic.

Glandular (Bilious) Excitement: The taste is Salty or Pungent/Acrid.

2. Tongue Diagnosis (Zaban se Tashkhees)

If the tongue is completely white with a thick white coating, it is a sign of Neural Excitement (Asabi).

If the tongue is white in the center and red on the edges, it is a sign of Muscular Excitement (Uzlati).

If the tongue is completely clean and vivid red, it is a sign of Glandular Excitement (Ghudadi).

Criteria	Neural (Asabi)	Muscular (Uzlati)	Glandular (Ghudadi)
Taste in Mouth	Sweet, Insipid, or Astringent	Bitter or Sour (Acidic)	Salty or Pungent
Tongue Appearance	Completely White (with coating)	White center with Red edges	Clean and Vivid Red

Diagnosis through Body Color, Phlegm, and Hair

1. Body Coloration

1. Neural Excitement: Whiteness is apparent on the body, face, eyes, and lips.
2. Muscular Excitement: A reddish-black hue is visible on the body, face, eyes, and lips.
3. Glandular Excitement: A yellowish tint appears on the body, face, eyes, and lips.

2. Phlegm (Sputum) Characteristics

1. Neural Excitement: Phlegm is white and easily expectorated.
2. Muscular Excitement: Phlegm is thick, greyish, and difficult to expectorate.
3. Glandular Excitement: Phlegm is yellow and expectorated with slight effort.

3. Hair Diagnosis

Rapid Growth: Indicates Dryness.

Density: Abundance indicates Heat; scarcity indicates Moisture.

Texture: Thickness indicates excessive smoky vapors; fineness indicates their deficiency.

Shape: Curly hair indicates Heat and Dryness; straight hair indicates Cold and Moisture.

Color: Black hair indicates Heat; light/onion-colored hair indicates Cold.

Whiteness: Indicates Coldness (associated with either moisture or dryness).

Temperaments of Foods and the Three Kingdoms

1. Temperament of Foods The science of food temperaments is vast, spanning thousands of pages in literature. However, a concise general principle can be established (which is mostly accurate):

1. Neural Temperament: Foods or fruits that are Sweet, Insipid, or Astringent, and possess White or Blue coloration.
2. Muscular Temperament: Foods or fruits that are Sour (Acidic) or Bitter, and possess Red or Black coloration.
3. Glandular Temperament: Foods or fruits that are Salty or Pungent (Acrid), and possess a Yellow coloration.

2. Temperament of the Three Kingdoms (Mawalid-e-Salasa) The "Three Kingdoms" refer to the three categories of created matter: Minerals, Plants, and Animals. Their general temperaments are as follows:

1. Minerals: Static matter without apparent sensation or voluntary movement, such as stones and metals. Medicinally, their general temperament is Cold and Dry, inducing Muscular Excitement.
2. Plants: Living organisms with growth capabilities, such as trees and vegetables. Their general temperament is typically Cold-Moist or Moist-Hot, inducing Neural Excitement.

3. Animals: Advanced living beings possessing animal spirit and voluntary movement, such as beasts, birds, and insects. Their general temperament is Hot and Dry, inducing Glandular Excitement.

Nervous Tissue: Alkalinity, Syphilitic Poison.	
Diagnostic Method	Clinical Signs & Symptoms
Physical Condition	Excess phlegm, white nasal discharge, anemia, low blood pressure, obesity, loose teeth, lethargy, and weak eyesight.
Oral Diagnosis	Insipid or sweet taste, white coating on the tongue, gum disorders, and white spots on the tongue indicating weak digestion.
Extremities	Involuntary movements (Tremors/Parkinsonism), white or pale nails (anemia), and white spots on nails (calcium deficiency).
Gastric Disorders	Loss of appetite, dry cholera, indigestion, diarrhea, vomiting, stomach pain, and gastric ulcers.
Joint Pain	Pain in large joints (Rheumatism); pain increases during rest and decreases with movement.
Diabetes Diagnosis	True Diabetes: Severe weakness, body wasting, weight loss, ants attracted to urine, frequent white urination, and occasional loss of bladder control.
Asthma Diagnosis	Asthma caused by excess moisture/phlegm; the lungs become congested with heavy phlegmatic secretions.
Urine Litmus Test	If a Red Litmus paper turns Blue when dipped in the morning urine sample.
Baking Soda Test	Adding (1-3g) of baking soda to morning urine produces no reaction or fizzing, confirming alkalinity.
Sperm Diagnosis	Sperm affected by syphilitic toxins; leading to spermatorrhea, male weakness, and deformed or weak motile sperm.
Menstrual Diagnosis	Scanty menses, delayed periods, or amenorrhea accompanied by body swelling (edema).

Nervous Tissue: Alkalinity, Syphilitic Poison.	
Diagnostic Method	Clinical Signs & Symptoms
Leucorrhea	Excretion of white watery fluids, body aches, white urine, chronic catarrh, and headaches.

Muscular Tissue: Dryness, Acidity, Melancholy, Hemorrhoidal Toxins.	
Diagnostic Method	Clinical Signs & Symptoms
Physical Condition	Bodily dryness, acidity, belching, gastric vapors, and constipation due to fluid retention. Complexion: Reddish or Blackish.
Oral Diagnosis	Sour or salty taste. Red spots or eruptions on the tongue, and presence of cracks/fissures on the tongue surface.
Extremities	Warmth in hands and feet (gastric inflammation). Burning sensation in limbs (acidity). Brittle/falling nails due to excess Melancholy (Dryness). Black lines on nails.
Gastric Disorders	Gastric pain, flatulence, hernia, Bulimia (excessive hunger), gastric itching, colic, blind piles, gastric ulcers, and high uric acid.
Joint Pain	Lithiasis of joints (stiffening like stone) due to dryness of synovial fluids. Tenderness and pain upon pressure.
Diabetes Diagnosis	Frequent urination caused by gas, acidity, and gastric vapors; urine color is reddish as the kidneys are in a state of rest (Sukoon).
Asthma Diagnosis	Asthma caused by excessive dryness and inflammation in the lungs leading to solidified phlegm. Wheezing sounds during breathing and a long, dry cough.
Gastric Ulcer	Blackish or reddish stool color. Nocturnal emission, constipation, flatulence, and belching.
Urine Litmus Test	If a Blue Litmus paper turns Red when dipped in the morning urine sample.
Baking Soda Test	Intense and rapid fizzing/effervescence when adding (1-3g) of baking soda to morning urine.
Sperm Diagnosis	Sperm are produced but die immediately due to high Melancholic (Dry) environment.

Muscular Tissue: Dryness, Acidity, Melancholy, Hemorrhoidal Toxins.	
Diagnostic Method	Clinical Signs & Symptoms
Menstrual Diagnosis	Menorrhagia (excessive bleeding) due to dryness/melancholy. Hormonal imbalances, and lumps in the left breast.
Leucorrhea	Excretion of sticky, viscid mucus. Frequent urination with a reddish tint.

Glandular Tissues: Sulfur Poisoning, Sodium, Cholestasis, Heartburn, Blood Disorders.	
Diagnostic Method	**Clinical Signs & Symptoms**
Physical Condition	Excess Bile, burning micturition (urination), heart palpitations, and high blood pressure due to blood agitation.
Oral Diagnosis	Bitter or pungent taste. Yellow spots on the tongue. Brittle teeth due to calcium deficiency. Pointed, pus-filled acne on the face. Jaundice (yellowing of eyes and face).
Extremities	Sweating of hands and feet. Sensation of heat in limbs due to inflammation/heat in the kidneys and bladder.
Gastric Disorders	Heartburn, fainting hunger, intestinal cramps, bloody dysentery, enteritis (bowel inflammation), prolapse of the rectum, bilious vomiting, and hematemesis (blood in vomit).
Joint Pain	Gout (Naqras): Pain in small joints; pain is felt specifically during movement and walking.
Diabetes Diagnosis	Pseudo-Diabetes: Primarily caused by renal inflammation. Urine is yellow with a burning sensation. Strengthening the kidneys restores normal function.
Asthma Diagnosis	Inflammation of lung glands due to heat; phlegm is produced but expectorated with significant pain and difficulty.
Gastric Ulcer	Excessive heat in the stomach, high sodium levels, gonorrhea, hypersensitivity (Zaka-wat-e-Hiss), and premature ejaculation.
Urine Litmus Test	If neither Red nor Blue Litmus paper changes color in the morning urine, it confirms a Glandular state.
Baking Soda Test	Slow and minimal bubbling/effervescence when adding (1-3g) of baking soda to morning urine.
Sperm Diagnosis	Sperm are produced, but the majority perish while only a few remain viable due to the hot environment.
Menstrual Diagnosis	Painful menstruation (Dysmenorrhea) with burning. Uterine inflammation due to heat and ovarian cysts.
Leucorrhea	Excretion of yellowish, foul-smelling, and burning discharge. Persistent warmth in hands/feet and excessive sweating.

Locations of Excitement Effects on the Human Body

1. Neural-Muscular: Pain occurs from the right side of the head down to the right shoulder. It includes the right half of the head, right ear, eye, nose, face (including right teeth and gums), and the right side of the neck. (Excludes the shoulder).

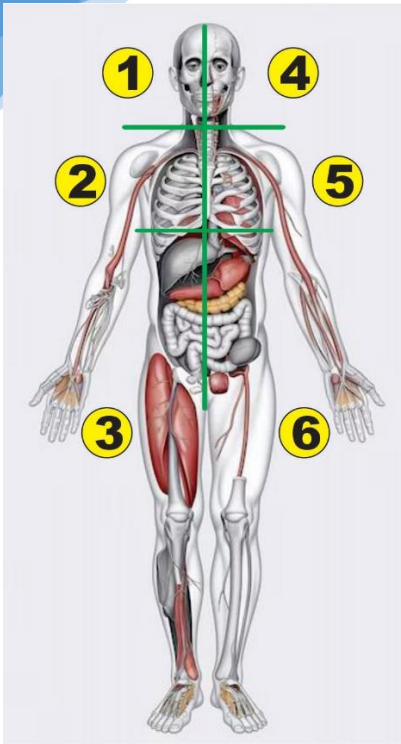
2. Muscular-Neural: Pain occurs from the right shoulder down to the liver. It includes the right shoulder, right arm, chest, right lung, and the right side of the stomach. (Excludes the liver).

3. Muscular-Glandular: Pain occurs from the liver down to the toes of the right foot. It includes the liver, right intestines, right kidney, bladder, testis, anus, and the entire right leg up to the toes.

4. Glandular-Muscular: Pain occurs from the head down to the left shoulder. It includes the left half of the head, left ear, eye, nose, face (including left teeth and gums), and the left side of the neck. (Excludes the shoulder).

5. Glandular-Neural: Pain occurs from the left shoulder down to the spleen. It includes the left shoulder, left arm, left chest, left lung, and the stomach. (Excludes the spleen).

6. Neural-Glandular: Pain occurs from the spleen down to the left leg and foot. It includes the spleen, pancreas, left intestines, left kidney, left testis, and the entire left leg up to the toes.



The Principle of Treatment by Opposites

In Unani medicine or the doctrine of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani), the fundamental principle of treatment is "ʿIlāj bil-Zid" (treatment by opposites). This dictates that when there is an excess of a particular humour in the body, the treatment is carried out by strengthening or increasing its opposite humour.

Treating Phlegmatic Excess (Balgham):

If there is an excess of the Phlegm humour (which increases moisture and fluids), the principle is to increase the Melancholic humour (Sauda). Since Melancholy promotes dryness and wind, its increase neutralizes the excessive moisture.

Treating Melancholic Excess (Sauda):

If Melancholy becomes excessive (increasing dryness and wind), the treatment principle is to increase the Bilious humour (Safra). The inherent heat of Bile normalizes the excess dryness and gas in the body.

Treating Bilious Excess (Safra):

If the Bile humour increases (raising body heat), the principle is to increase the Phlegmatic humour (Balgham). The moisture and coldness of Phlegm neutralize the excessive heat of the Bile.

Stages of Disease and Grades of Medicine

Stages of Disease (Madarij-e-Maraz):

In the doctrine of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani), a disease is not static in its intensity; it can be mild, acute, or chronic. Accordingly, six stages of disease have been established:

1. Lazzat (Pleasure/Sensation): The primary stage where only the Qualities (Kayfiyat) are affected.
2. Habs (Retention): The second stage where the Humours (Akhlat) are affected.
3. Qabz (Contraction/Constriction): The third stage where the Organs (A'za) are affected.
4. Sozish (Inflammation): The fourth stage where the Pneuma/Vital Spirits (Arwah) are affected.
5. Varam (Swelling/Tumor): The fifth stage where the Faculties/Energy (Quwat) are affected.
6. Zu'af (Weakness/Failure): The final and highest stage where the Functions (Af'aal) of the respective organ are compromised.

Important Note: These six stages should not be confused with the six pulses or the six stimulations (Tahreekat). Every single stimulation has its own progression through these six stages.

Grades of Medicine (Madarij-e-Advia):

Hakeem Nasir Sābir Multāni (RA) formulated a dedicated Pharmacopoeia for this system. Its distinction lies in providing six grades of medicine for each stimulation, corresponding to the specific stage of the disease:

1. Muharrik (Stimulant): Prescribed when the disease is in the stage of Lazzat.
2. Shadeed (Acute/Intense): Prescribed when the disease is in the stage of Habs.
3. Mulayyin (Laxative/Softener): Prescribed when the disease is in the stage of Qabz.

4. Mushil (Purgative): Prescribed when the disease is in the stage of Sozish.
5. Akseer (Elixir/Potent): Prescribed when the disease is in the stage of Varam.
6. Muqawwi (Tonic/Restorative): Prescribed when the disease is in the stage of Zu'af.

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The Distinction Between Stimulation and Inflammation

As previously stated, the site of Stimulation (Tahreek) is the site of disease, and the principle of treatment is to stimulate the next organ (which is in a state of Sedation/Taskeen). This raises a question: If stimulation at any site is a disease, does it mean that in a state of health, there should be no Stimulation, Lysis (Tahlil), or Sedation at any point?

The answer is that in a state of health, Stimulation remains moderate and dynamic (constantly shifting), which maintains balance at the sites of Lysis and Sedation. However, when Stimulation becomes excessively intense and remains fixed in one place—meaning the sites of Stimulation, Lysis, and Sedation no longer shift—then Inflammation (Sozish) develops at the site of stimulation, and this becomes a disease.

In other words, Stimulation does not manifest as a disease until it turns into Inflammation. In the doctrine of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani), the distinction is as follows: if blood flow remains concentrated in a simple organ for a few minutes up to a few days, it is called Stimulation (Tahreek). Conversely, if a mild yet persistent blood flow continues for weeks, months, or years, and the corresponding organs remain in a constant state of Lysis and Sedation, this state is defined as Inflammation (Sozish), although it is commonly referred to as Stimulation in general terms.

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Pharmacopoeia of Qānūn-e-Mufrad Aʿzā

A distinctive excellence of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani) lies in its systematic symmetry: just as there are six impulses (Tahreekāt) of temperament, every impulse also consists of six progressive stages of disease. Correspondingly, the medicines for each impulse are also categorized into six grades. This ensures that a medicine is prescribed precisely according to the specific stage of the illness—matching the intensity of the remedy to the severity of the condition for a foolproof cure.

Pharmacopoeia Table: Neural-Muscular (No. 1)

Name	Formula (Composition)	Dosage
Muharrik Stimulant(1)	Potassium Nitrate 30g + Chicory Seeds (Cichorium intybus) 50g.	1to 3g
Shadeed Acute(1)	Potassium Nitrate 30g + Chicory Seeds 50g + Potassium Carbonate (Potash) 40g.	1to 3g
Mulayyin Laxative(1)	Potassium Nitrate 30g + Chicory Seeds 50g + Potash 40g + Red Rose (Rosa damascena) 120g.	1to 3g
Mushil Purgative(1)	Potassium Nitrate 30g + Chicory Seeds 50g + Potash Carbonate 40g + Red Rose 120g + Ipomoea nil (Kala dana) 240g.	1to 3g
Akseer(1)	Calx of Tin + Bamboo Silica (Tabasheer) + Black Cardamom; 10g each + Calx of Silver 3g.	1g
Taryaq(1)	Opium 1g + Styrax Benzoin (Benzoin Gum) 10g + White Sugar 10g.	0.5g
Muqawwi(1)	Borage (Gaozaban) + Raw Silk; 100g each + White Sandalwood powder 50g + Green Cardamom 10g + Rose water 2kg + Sweet Pomegranate juice 0.5kg + Sugar 2kg. (Method: Soak herbs in rose water for 12 hours, boil until 1/4th remains, strain and mix with juice and sugar to form a paste).	One tablespoon morning and evening

Name	Formula (Composition)	Dosage
Joshanda (Decoction) (1)	Quince seeds 3g + Mallow seeds (Malva sylvestris) + Chicory g + Cucumber seeds; each + 6g, Sugar as needed.	As prescribed
Oil(1)	Aconite (Meetha Teelia) 5g + Camphor 20g + Almond Oil 200ml + Castor Oil 200g.	Topical use
Surma (Collyrium) (1)	Black Antimony (Kohl) + Potassium Nitrate. Equal parts. Grind for one hour.	Topical use

Pharmacopoeia Table: Muscular-Nervous (No. 2)

Name	Formula	Dosage
Stimulant 2	Bonduc nut 50g + Gooseberry 50g	1to 3 grams
Acute 2	Bonduc nut 50g + Gooseberry 50g + Alum 100g	1to 3 grams
Laxative 2	Bonduc nut 50g + Gooseberry 50g + Alum 100g + Fried Black Myrobalan 200g	1to 3 grams
Purgative 2	Bonduc nut 50g + Gooseberry 50g + Alum 100g + Fried Black Myrobalan 200g + Harar Jalapa 200g	1to 3 grams
Elixir 2	Arsenic (White) 1g + Calx of Silver 20g (Grind/Triturate for 2 hours)	1grain of rice
Antidote 2	Black Surma 10g + Soapnut (Reetha) fruit skin 90g	1gram
Tonic 2	Yellow Myrobalan skin + Kabli Myrobalan skin + Fried Black Myrobalan + Gooseberry + Polypody + Lavandula stoechas + Raisins (20g each) + Calx of Iron 10g. Make powder, then mix into 100ml Almond oil with 1kg sugar.	5to 10 grams
Decoction 2	—	—
Oil 2	Sesame oil 70g + Sandalwood oil 10g	As required
Collyrium 2	Black Surma + Alum (Equal weights). Grind finely.	As required

Pharmacopoeia Table: Muscular-Glandular (No. 3)

Name	Formula	Dosage
Stimulant 3	Cloves 10g + Cinnamon 30g	1Masha (approx. 1g)
Acute 3	Cloves 10g + Cinnamon 30g + Mace (Javitri) 20g	1Masha
Laxative 3	Cloves 10g + Cinnamon 30g + Mace 20g + Aloe Barbadensis (Musabbar) 60g	1Masha
Purgative 3	Formula of Laxative 3 + Colocynth fat (Hanzal) 40g	1Masha
Elixir 3	Myrrh (Mur Makki) 30g + Detoxified Cinnabar (Shangraf) 10g	1Ratti (approx. 125mg)
Antidote 3	Trachyspermum ammi (Ajwain) 250g + Sulphuric Acid 50g. (Soak for 20 days, then triturate)	2Grains of Rice
Tonic 3	Detoxified Nux Vomica seed + Nutmeg + Mace + Cloves + Cinnamon + Galangal + Indian Spikenard + Wormwood (10g each). Mix with 250g Honey to make an Electuary.	1to 3 grams
Decoction 3	Hyssop (Zufa) + Wheat Bran + Maidenhair Fern (6g each) + Figs (2 units). Boil in water.	As required
Oil 3	Bitter oil 140ml + Cinnamon oil 10ml	External use
Collyrium 3	Simple soot prepared with bitter oil 9mg + Blue Vitriol (Copper Sulphate) 1mg	As required

Pharmacopoeia Table: Glandular-Muscular (No. 4)

Name	Formula	Dosage
Stimulant 4	Ajwain 40g + Bay Leaf (Tejpat) 40g	1gram
Acute 4	Ajwain 40g + Bay Leaf 40g + Brown Mustard (Rai) 40g	1gram
Laxative 4	Ajwain 40g + Bay Leaf 40g + Brown Mustard 40g + Purified Sulphur (Gandhak Amla Sar) 120g	1gram
Purgative 4	Formula of Laxative 4 + Croton Nut kernels (Jamalgota) 10g	1gram
Elixir 4	Mercury 10g + Sulphur 70g (Triturate until it becomes a fine black powder/Kajli)	1Ratti (125mg)
Antidote 4	Red Chili 50g + Brown Mustard (Rai) 100g	2Grains of Rice
Tonic 4	Amla preserve 100g + Ginger + Mint + Ajwain + Black Pepper + Mastic Gum + Long Pepper + Pellitory Root + Star Anise + Black Cumin (25g each) + Saffron 9g + Sugar 670g + Honey 335g. Prepare an electuary.	10grams
Decoction 4	Ajwain 3g + Bay Leaf 6g + Brown Mustard 6g + Sugar to taste.	As required
Oil 4	Turpentine oil 140ml + Clove oil 10ml. (OR: Turpentine oil 40g + Thymol 10g + Menthol 5g + Taramira oil 250ml).	External use
Collyrium 4	Coptis chinensis (Mamira) 10g + Neem seed kernels 10g. (Triturate for 2 hours).	As required

Pharmacopoeia Table: Glandular-Neural (No. 5)

Name	Formula	Dosage
Stimulant 5	Ginger 50g + Ammonium Chloride (Noshadar) 20g	1gram
Acute 5	Ginger 50g + Ammonium Chloride 20g + Black Pepper 10g	1gram
Laxative 5	Ginger 50g + Ammonium Chloride 20g + Black Pepper 10g + Senna Leaves 80g	1gram
Purgative 5	Formula of Laxative 5 + Rhubarb extract (Revand Asara) 40g	1gram
Elixir 5	Yellow Arsenic 10g + Ginger 40g + Black Pepper 30g	1Ratti (125mg)
Antidote 5	Blue Vitriol 10g + Croton Nut 10g + Calotropis latex 10ml + Brown Mustard 150g + Borax (Suhaga) 70g	2Grains of Rice
Tonic 5	Kernels of Pine nut + Pistachio + Walnut + Hazelnut + White Sesame + Melon seed + Cucumber seed + Cotton seed + Almond + Carrot seed + Onion seed + Orchis mascula root (20g each). Mix with triple the weight of Honey.	10grams
Decoction 5	Dodder (Aftimoon) + Fennel + Dry Ginger (6g each). Boil in water.	As required
Oil 5	Castor oil 240ml + Thymol (Sat Ajwain) 10ml	External use
Collyrium 5	Black Pepper 10g + Ammonium Chloride 20g + Turmeric 70g + Fennel Water (Arq Badiyan) 250ml. Triturate until dry.	As required

Pharmacopoeia Table: Neural-Glandular (No. 6)

Name	Formula	Dosage
Stimulant 6	Fried Borax (Suhaga) 70g + Liquorice (Mulaithi) 70g	1to 3 grams
Acute 6	Fried Borax 70g + Liquorice 70g + Calotropis latex (Sheer Madar) 5ml	1to 3 grams
Laxative 6	Fried Borax 70g + Liquorice 70g + Calotropis latex 5ml + Rhubarb Root 40g	1to 3 grams
Purgative 6	Formula of Laxative 6 + Scammony resin 50g	1to 3 grams
Elixir 6	Fossil Encrinite (Fossil Encrinite) 10g + Amber (Kahroba) 10g + Ammonium Chloride 10g + Cardamom 10g + Sugar 40g	1Ratti (125mg)
Antidote 6	Turmeric (Haldi) 100g + Calotropis latex 10ml	2Grains of Rice
Tonic 6	Wheat flour + Pumpkin seed kernels + Watermelon seed kernels (500g each) + Acacia gum 100g + Desi Ghee 200g + Cow milk 2kg. (Brown the flour in Ghee, add seeds and milk, then dry to make an electuary.(	10grams
Decoction 6	Liquorice + Purified Silk + Borage (Gaozaban) + Alcea Hollyhocks + Red Rose (5g each) + Adhatoda leaves (Bansa) 10g.	As required
Oil 6	Pumpkin oil 90ml + Menthol (Sat Podina) 10ml	External use
Collyrium 6	Cuttlefish Bone (Samandar Jhag) 10g + Borax (Suhaga) 10g	As required

Medicinal Terminologies

Medicinal Terminologies

Under the doctrine of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani), medicinal terms are defined based on their physiological impact:

1. Muharrik (Stimulant): A medicine that brings a simple organ from a state of rest (Sedation) into action. This effect is produced through the rapid contraction of the organ's tissues.

2. Shadeed (Acute/Intense): A medicine that possesses a faster and more potent effect than a basic stimulant (Muharrik).

3. Mulayyin (Laxative/Softener): A medicine that combines stimulating and intense properties while also possessing the power to evacuate waste products from the body.

4. Mushil (Purgative): Along with the properties of Muharrik, Shadeed, and Mulayyin, it possesses the power of diuresis/evacuation. In small doses, it can be used for stimulating or tonic effects. (Clinical Rule: Start with mild medicines, progressing to stronger ones only as needed).

5. Muqawwi (Tonic/Restorative): Substances that cause blood to be gradually absorbed by a specific organ. These include foods (e.g., meat), medicines (e.g., iron), and even controlled toxins (e.g., arsenic or nux vomica). Since every vital organ has a specific temperament, a tonic must match the nature of that organ's stimulation.

6. Akseer (Elixir/Potent): A medicine that is not only absorbed into the blood instantly but also maintains its healing effect for a long duration. It is required for chronic conditions like diabetes, chronic constipation, urticaria, gonorrhea, and psoriasis, where humours have accumulated in the blood.

7. Taryaq (Antidote): A medicine that neutralizes a toxin or instantly transforms a physiological state (e.g., neutralizing alkalinity with acidity). Antidotes are vital when there is a risk of death due to poisoning or mechanical stimulation, such as in cholera, pneumonia, meningitis, or hematemesis.

8. Labūb: The plural of Lub, meaning kernel, marrow, or pulp. In addition to plant kernels (Almonds, Pistachios, Hazelnuts), it often

contains animal brain matter (especially sparrow brains). While structured like an electuary (Majoon), its quality differs; whereas Jawarisat are Glandular, all Labūb carry a Glandular-Neural (Hot-Moist) effect.

9. Halwa: Literally meaning sweetness, in pharmacy it refers to a "medicated food" whose primary ingredients are flour, clarified butter (Ghee), and sugar, enriched with nuts. These are used primarily in winter as tonics.

10. Khamīra: As the name suggests, it is a fermented compound. Fermentation occurs in substances where moisture is dominant. Therefore, Khamīras possess Neural-Muscular effects. They are essentially phlegm-producing (hydrophilic) and are required when the body lacks fluids, such as in cases of heart palpitations, high blood pressure, and renal/bladder inflammation.

11. Itrīfal: An Arabized form of the Ayurvedic "Triphala" (three fruits). It consists of equal parts of Chebulic Myrobalan (Halela), Belleric Myrobalan (Balela), and Emblic Myrobalan (Amla). It stimulates the heart and muscles, possessing a Muscular-Neural effect. In this formula, Halela is a laxative, Balela is a stimulant, and Amla is a muscle tonic; together they induce a "squeezing" contraction that expels phlegm.

12. Majoōn: A semi-solid, thick medicinal compound prepared by mixing powdered Muscular-Glandular drugs into a base of honey or sugar syrup (thrice the weight of the drugs).

13. Jawārish: Derived from the Persian word Gavaridan (to digest). Its preparation is similar to Majoon, but it is mostly formulated with Glandular-Muscular drugs. The ingredients are kept coarsely ground to ensure they stay longer in the stomach and intestines to exert their effect.

14. Joshānda (Decoction): Prepared by boiling medicinal herbs in water. This is used for drugs whose active ingredients are easily extracted through heat. It is prescribed for patients who cannot swallow pills or capsules, or for conditions like sore throats and catarrh.

15. Farzaja (Pessary): A medicated suppository or plug used vaginally by women, typically required for inflammation or disorders of the internal reproductive organs.

16. Tila (Liniment/Ointment): An oily, smooth preparation applied topically to a body part. It is used for injuries, localized weakness (estarkha), or when an organ fails to perform its designated functions properly.

Selected Validated Remedies

Antidote for Hemorrhoids:

Soapnut skin 12g, Eruca sativa (Taramira) 60g, Calotropis latex 3g. Dosage: Pea-sized pill (Hab-e-Nakhodi).

Glandular Stimulant:

Croton nut 3 units, White salt 50g, Sulphur 100g. Dosage: 500mg to 1 gram.

Absorbent Gland Stimulant:

Laxative 2, Laxative 3, and Laxative 4 (Equal weights). Dosage: 1 to 2 grams.

Excretory Gland Stimulant:

Laxative 5, Antidote 6, and Neural Alkali (Equal weights). Dosage: 1 to 3 grams.

Taryaq-e-Akbar (The Great Antidote):

Turmeric 36g, Brown Mustard 24g, Soapnut skin 12g. Dosage: 1 gram.

Hab-e-Sabir (Sabir's Pill):

Sulphur, Brown Mustard, and Colocynth (Equal weights). Dosage: Pea-sized pill.

Hab-e-Sabir Jadeed (Modern Sabir's Pill):

Sulphur, Mustard, Colocynth, Ajwain, and Magnesia Salt (Equal weights). Dosage: Pea-sized pill.

For Asthma:

Colocynth, Red Chili, and Raisins (Equal weights). (Expels accumulated phlegm from lungs). Dosage: 1 to 2 pea-sized pills.

Taryaq-e-Safra (Bile Antidote):

Calotropis latex, Ammonium Chloride, and Fried Borax (60g each), plus Turmeric 120g. Dosage: Pea-sized pill.

Brain Tonic:

Coriander, Poppy seeds, Almond kernels, and Cottonseed kernels (Equal weights). (Add Iron Calx/Kushta Faulad if weakness persists). Dosage: 6 grams morning and evening.

Akseer-e-Badiyan (Fennel Elixir):

Turmeric and Fennel seeds. Dosage: 1 to 2 grams.

Stone-Breaking Decoction (Pathri Tor):

Tephrosia, Horse gram, Chicory seed, Melon seed, and Caltrop (24g each). Boil in 750ml water with sugar. Dosage: Divided into two portions.

Liver Elixir (Akseer-e-Jigar):

Ammonium Chloride, Potassium Nitrate (Saltpeter), and Rhubarb (Equal weights). Dosage: 500mg (4 Ratti).

Hab-e-Shifa (Healing Pill):

Black Pepper 10g, Black Datura 30g, Rhubarb 20g, and Tragacanth 20g. Dosage: Size of a black peppercorn.

Definition of Medicine

The following is a comprehensive and profound excerpt by the founder of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani), Hakeem Sābir Multāni (RA), regarding the nature of medicine and the principles of treatment:

"Medicine" is a term that applies to every living and non-living entity in the universe. In medical terminology, these universal entities or creations are categorized as the "Three Kingdoms" (Mawalid-e-Salasa). This classification simplifies our understanding in several ways:

First: It brings to light the properties, effects, and the determination of the constituent parts of substances.

Second: It allows for a systematic classification based on the theory of evolution.

Third: It provides knowledge regarding the functions and benefits of substances in relation to "True Equilibrium" or the human temperament.

These Three Kingdoms are divided into: 1. Minerals (Jamadat) 2. Plants (Nabatat) 3. Animals (Haywanat).

From the perspective of their benefits, we refer to all of them as "Medicines." In reality, the "Science of Pharmacology" refers to that body of knowledge through which physicians and sages have verified the functions, qualities, and active humors of medicinal substances. It is the science that explains and elucidates the mechanical functions of human organs and the chemical effects within the blood. The Greek and Islamic physicians take pride in having spent their lives researching and scrutinizing pharmacology; they authored thousands of books that remain existing witnesses to their labor even today.

Classification of the Three Kingdoms by Therapeutic Effect

Physicians and sages have classified the "Three Kingdoms" (Mawalid-e-Salasa) into three primary categories based on their functions, effects, and properties: 1. Food (Ghiza), 2. Medicine (Dawa), 3. Poison (Zahar).

Since substances are often compounds of absolute food, medicine, and poison, they are further divided into six distinct categories:

1. Absolute Food (Ghiza-e-Mutlaq): A substance that is affected and transformed by the body but does not alter the body's state. Instead, it becomes assimilated and identical to the body's tissues (e.g., bread, meat, and milk).
2. Medicinal Food (Ghiza-e-Dawai): A substance that is transformed by the body and subsequently alters the body's state, where a major portion becomes part of the body and a minor portion is excreted. (e.g., fruits).
3. Nutritional Medicine (Dawa-e-Ghizai): A substance that is transformed by the body and subsequently alters the body's state, but only a small portion is assimilated while the majority is excreted without becoming part of the body. (e.g., nuts and clarified butter/ghee).
4. Absolute Medicine (Dawa-e-Mutlaq): A substance that is affected by the body, induces a physiological change, and is eventually excreted without ever becoming part of the body's tissues.
5. Poisonous Medicine (Dawa-e-Zahri): A substance that is minimally affected by the body but significantly alters and harms the body's state.
6. Absolute Poison (Zahar-e-Mutlaq): A substance that remains unaffected and unchanged by the body, yet exerts a powerful alterative effect that causes corruption and destruction of the system (e.g., arsenic and snake venom).

Modes of Action for Ingestible Substances and the Reality of Food

1. Modes of Action The substances we consume act upon the body in the following ways:

- Food (Ghiza): Acts solely through its "Matter" (Madda).
- Medicine (Dawa): Acts solely through its "Quality" (Kayfiyat/Temperament).
- Nutritional Medicine: Acts through both matter and quality, where matter is dominant.
- Medicinal Food: Acts through both matter and quality, where quality is dominant.
- Dhu al-Khassa (Specific Property): Acts through its "Specific Form" (Surat-e-Nauyia). It is either compatible (Antidote/Taryaq) or incompatible (Poison/Zahar).
    1. Nutritional Specific Property: Acts through matter and specific form.
    2. Medicinal Specific Property: Acts through quality and specific form.

2. The Reality of Food

In medical terminology, Food is defined as a substance that influences the body through its physical matter. Unlike medicine, which only alters the body's temperature (heat or cold), food is processed into blood and eventually assimilated into the body's tissues. In contrast, the physical substance of medicine is not consumed by the body; once its quality (effect) is delivered, it is excreted via urine, stool, breath, or sweat.

Classification of Foods:

Latīf (Light/Subtle) Foods: Produce thin, refined blood (e.g., pomegranate juice).

Kathīf (Dense/Heavy) Foods: Produce thick, viscous blood (e.g., beef, eggplant).

Further Classification based on Chyme (Humour):

1. Salih al-Kymus (Righteous Chyme): Produces high-quality humours for the body (e.g., mutton, boiled eggs).
2. Fasid al-Kymus (Corrupt Chyme): Produces poor-quality humours (e.g., dried salted fish, radish).
3. Katheer al-Ghiza (Highly Nutritious): A large portion of it converts into blood (e.g., soft-boiled egg yolk, meat broth/Maa-ul-Lahm).
4. Qaleel al-Ghiza (Low Nutrition): Only a small portion converts into blood (e.g., spinach).

The Reality and Grading of Medicines

Definition of Medicine: Medicine is defined as a substance that, upon use, induces specific "Qualities" (Kayfiyat) in the body, such as Heat, Cold, Moisture, or Dryness. For instance, Black Pepper is consumed with food, but it is essentially a medicine due to its physiological impact.

Classification of Medicines by Density:

1. Latīf (Subtle/Light) Medicines: Substances whose constituents disintegrate rapidly upon entering the body and are absorbed instantly.
2. Kathīf (Dense/Heavy) Medicines: Substances whose constituents do not disintegrate easily and are not absorbed immediately.

Grades of Medicines (Potency):

Medicines do not produce identical effects; some possess higher degrees of heat, cold, dryness, or moisture than others. They are categorized as follows:

- Temperate Medicine (Mu'tadil): A medicine that, upon entering the body, does not produce any quality exceeding the normal human temperament.

- Grade I Medicine (Darja Awwal): A medicine whose effect (heat or cold) is so mild that it is not perceptibly felt by the body.
- Grade II Medicine (Darja Dom): A medicine whose effect is perceptibly felt by the body but does not cause any harm.
- Grade III Medicine (Darja Som): A medicine whose effect is so potent that it causes harm (distress) but is not fatal.
- Grade IV Medicine (Darja Chaharam): A medicine whose effect is so extreme that it proves to be fatal or toxic.

Effects of "Dhu al-Khassa" - Specific Property

Understanding this mode of action is crucial because it is the only way to distinguish between medicines that share similar temperaments. It is important to note that the effect of Dhu al-Khassa (Specific Property) is derived neither from the "Matter" (Madda) nor the "Quality" (Kayfiyat) of a substance. Instead, it is rooted in its essence, known in medical terms as the "Specific Form" (Surat-e-Nauyia).

Every substance possesses its own distinct Specific Form. For example, the fatal effect of a snake or scorpion bite cannot be attributed solely to qualities like heat or cold. If we assumed these toxins kill through heat, then fire should produce the same effect, as nothing is hotter than fire. Similarly, if it were due to cold, ice and water would be more lethal. Therefore, this effect is neither a medicinal quality nor a nutritional function. It is a third power—the Specific Form—which defines the very identity of a thing (making a snake a snake and a scorpion a scorpion). Substances that act through this essence are called Dhu al-Khassa.

Interactions between Food, Medicine, and Specific Property:

While we define Absolute Food, Absolute Medicine, and Absolute Specific Property separately, many substances combine these traits:

- Medicinal Food: Acts through both quality and matter. For instance, Almond Kernels generate heat (medicine) and produce blood (food).
- Nutritional-Medicinal Specific Property: Acts through all three. For example, Wine generates heat, produces blood, and through its "Specific Property," induces a state of euphoria and joy.

Naming Convention: When these traits coexist, the substance is named accordingly (e.g., Nutritional-Medicinal Specific Property). The trait that is dominant in quantity or effect is mentioned first in the title.

Distinction Between the Actions of Food, Medicine, and Specific Property

The action and effect of Food are not inherently "Active" or "Agentic" (Mechanical); rather, they are "Passive" and "Subjective" (Chemical). This is because food functions to provide nutrition, purification, growth, and the replenishment of disintegrated tissues. A common objection is that food is devoid of quality (Temperament) and acts only through its matter, yet it is a fact that bread and meat produce blood, which is "Hot-Moist" in temperament. Thus, all foods possess a temperament.

The reality is that when food transforms into blood, its Specific Form (Surat-e-Nauyia) does not persist. In contrast, with Medicine, the Specific Form remains intact, which is what generates the medicinal "Quality" (Heat or Cold). To understand the difference between the qualitative effect of medicine and the material effect of food, one should consider Temperate Medicine (Mu'tadil). When it becomes part of the body and is acted upon by the Innate Heat

(Hararat-e-Ghariziya), it does not produce any quality that deviates from the human temperament; hence, it is called temperate.

Temperate does not imply that its internal qualities are perfectly equal—no science supports such a notion. Every temperate medicine has fluctuations in its qualities, but they remain so close to the human temperament that they do not exceed it. This proves that while food contains qualities, its impact remains within the bounds of human equilibrium. Therefore, diets must be prescribed according to their temperament. While the change induced by food is minimal compared to medicine, prolonged use of a specific food can significantly alter the human temperament. This is because absolute foods are rare; most foods contain medicinal properties. For instance, Milk is a subtle food, yet its components (fats, solids, and sugars) possess individual effects and a "Specific Property" (Dhu al-Khassa). Consequently, in clinical practice, the temperament of food must be aligned with the treatment, even if its potency does not exceed that of medicine.

Effects of Food, Medicine, and Specific Property

Just as temperate foods and medicines do not exceed their functional limits regardless of the quantity consumed, medicines of the four grades do not spontaneously transform into absolute poisons. Although Grade IV medicines are termed "Medicinal Poisons," they differ from "Absolute Poisons" in their mode of action. The action of a Medicinal Poison is always derived from its "Qualities" (Heat/Cold), whereas the action of an Absolute Poison is derived from its "Specific Form" (Dhu al-Khassa).

This does not imply that Absolute Poisons lack qualities; rather, the impact of their Specific Form is so intense that it executes its lethal function without waiting for the manifestation of qualitative effects. For instance, Croton Tiglium (Jamal Gota) is a Grade IV medicinal poison; it does not affect the body unless it creates an intense qualitative change. In contrast, Arsenic (Sankhiya) is an Absolute Poison; in toxic doses, it causes instant

death. Regarding its quality, it is far less "hot" than Croton; in fact, experience shows that Arsenic can cool the body and reduce fever, yet it kills through its Specific Form. Similar patterns are observed in Camphor and Opium.

Conclusion on the Effects of Substances: From this research, we conclude that Foods, due to their matter, are transformed and affected by the body, merging chemically with the blood to manifest their effects. Medicines are perceptibly felt by the body but remain untransformed; they act mechanically upon the human organs through their specific qualities to accelerate physiological functions. This effect persists until the medicine is excreted. Poisons (Toxins), acting through their Specific Form, remain entirely unaffected by the body; instead, they induce such an extraordinary alteration in the organs that death occurs, sometimes instantaneously.

Classification of the Effects of Substances

We must recognize three distinct categories of effects:

- First Category: Substances that act only after entering the bloodstream (e.g., Foods).
- Second Category: Substances that act upon the body's organs first, followed by an effect in the blood (e.g., Medicines).
- Third Category: Substances whose effect is restricted to the organs and causes instant death (e.g., Poisons), unless used in non-toxic, researched dosages for therapeutic benefits.

Effects "In-Action" (Bil-Fi'l) and "In-Potential" (Bil-Quwa):

These states are classified into two physiological conditions:

Organic/Mechanical Effects: Termed by sages as "Actual Effects" (Bil-Fi'l); the medicinal action begins the moment the substance contacts the organs.

Humoral/Chemical Effects: Termed as "Potential Effects" (Bil-Quwa); the substance manifests its impact only after merging with the blood. These are also known as Primary and Secondary effects, or Action and Reaction.

Medicinal Impact on Organs: Everything that enters the human body impacts its components. While the effects of food and mild medicines remain imperceptible until digestion and assimilation, potent medicines and toxins manifest their impact on the organs immediately. The body's vital force (Tabiy'at) reacts through symptoms like inflammation, sedation, swelling, or lysis. The mastery of a physician lies in ensuring the medicine acts precisely on the intended organ and prescribing the exact dosage to unlock the secrets of healing.

Prescribing Medicine and Diet:

Since organ functions are governed by qualities (Kayfiyat), temperament, and humors (Akhlat), any deviation from equilibrium is termed a "disease." The art of treatment consists of utilizing specific medicines and diets to restore these qualities and humors to their natural balance.

The Reality of Validated Remedies (Mujarrabat)

Following the definitions of disease and treatment, understanding the essence of "Mujarrabat" (Clinically Validated Remedies) is straightforward. A "Mujarrab" medicine is any single or compound drug that effectively eliminates an abnormal state in the human body, yielding a 100% success rate through repeated experiments and observations.

However, it is mandatory for a practitioner to establish a perfect alignment between the validated remedy and the patient’s disease, symptoms, and temperament (Mizaj). Only those who possess this clinical acumen deserve the title of "Practitioner." It is

impossible for a layman to prescribe these remedies effectively, as a true healer must be well-versed in human anatomy, physiological secrets, and the etiology of diseases. This is why untrained individuals—whether they are mere medicine sellers or those falsely claiming to be healers—fail to benefit even from the potent remedies of the masters of medicine. Such people often complain that a certain "Elixir" (Akseer) or "Antidote" (Taryaq) was useless, whereas the reality is their own ignorance of the science. This lead to a "craving for remedies" (Jū' al-Mujarrabāt), causing them to waver between Allopathy and Homeopathy, eventually resulting in failure because they lack a foundational understanding of the Doctrine of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani).

The Secret of Using Validated Remedies and Principles of Treatment

1. Criteria for Prescribing Mujarrabat Validated remedies are only infallible when applied at the correct site by a practitioner who understands the disease and temperament. Before prescribing, the remedy must be aligned with these 10 factors:

1. Nature of the disease. 2. Temperament of the disease. 3. Symptoms. 4. Etiology (Causes). 5. Quality (Chemical state of the blood). 6. Age and habits. 7. Geography and climate. 8. Dietary lifestyle. 9. Psychological factors. 10. Drug or substance dependency.

2. Caution Against Toxins and Calcined Minerals A physician should first attempt treatment through diet, then single herbs, and finally simple compounds. Avoid toxins, narcotics, and Kushtas (calcined minerals) unless absolutely necessary. Their use mandates strict protocols:

1. Narcotics: Must be accompanied by large quantities of milk.
2. Kushtas: Require the consumption of Ghee and butter.

3. Toxins: Must only be prepared by experts; doses must be spaced out, and the effect of each dose must be monitored before the next. Using a potent poison like Aconite (Bish) just to lower a fever is discouraged when safer alternatives exist.

Validated Remedies in Ayurveda

Validated Remedies in Ayurveda Ayurvedic medicine is based on the three Doshas (humors): Vata (Wind/Dry), Pitta (Bile/Hot), and Kapha (Phlegm/Moist). Disease occurs when:

The quality of Doshas is corrupted. 2. The quantity of Doshas fluctuates. 3. Doshas displace from their natural sites (e.g., Kapha or Vata displacing Pitta in the liver). True Ayurvedic treatment focuses on restoring these Doshas to their original state and location. Simply treating a "headache" without identifying it as a "Kapha-type" or "Vata-type" headache is a deviation from the true science of healing.

Usage of Remedies in Homeopathy

1. Validated Remedies in Homeopathy Homeopathy operates under systematic laws where treatment is based on symptoms. Its scientific principle involves administering large doses of a drug to a healthy person to record the resulting symptoms; when a patient exhibits similar symptoms, the same drug is given in highly diluted potencies. However, modern homeopaths often violate their own laws by treating disease names (like Typhoid or Malaria) instead of the holistic symptom-picture. While Homeopathy categorizes all human ailments into three miasms (Syphilis, Psora, and Sycosis), many practitioners fail to maintain this distinction, leading to clinical errors.

The Excellence of Remedies in Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani)

The arrangement, analysis, and alignment of remedies with the patient's temperament and disease in Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani) represent the pinnacle of Logic (Mantiq) and Philosophy. This is not mere exaggeration; it is the culmination of observation and the search for truth.

Just as a linguist who knows grammar uses language more precisely than a commoner, a practitioner of this doctrine uses remedies with a profound understanding of natural laws. The rules and principles of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani) are in perfect harmony with the "Laws of Nature." Therefore, its validated remedies possess a level of perfection and intellectual depth that is unparalleled in other medical systems.

Classification of Remedies in QMA

In Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani), remedies are divided into three categories: 1. Nutritional Remedies, 2. Single Remedies, 3. Compound Remedies.

1. Nutritional Remedies (Treated via Diet)

Dietary therapy is a unique excellence of this system. It is implemented through three methods:

Cessation of Food Intake: Food is a friend to vitality in health but an enemy during disease. When the body contains putrid matter and fermentation, adding more food only fuels the toxins. Cessation of solid food is necessary until the fermentation clears. To manage hunger, honey water, meat broth, or black coffee (Qahwa) can be given. This reduces the mechanical load on organs, allowing the Vital Force (Tabiy'at) to restore equilibrium.

Altering the Nature of Food: Changing the quality and quantity of diet to be "Directly Opposite" to the disease state. This awakens dormant organs and corrects the humors (Akhlat) in the blood.

Using Specific Dietary Components: Administering only specific parts of food that the body lacks (e.g., Whey water, only grilled meat, or specific broths) without mixing them with bread or rice. This creates a targeted physiological effect that helps the body regain health.

The Crucial Insight: The most vital principle in Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani) is first removing the "Load of Fermentation." If a patient eats while their system is fermented, the new food—and even medicine—will become putrid upon contact. By stopping unnecessary food and aligning the diet with the treatment, a practitioner can successfully treat incurable conditions like Paralysis, Diabetes, and Tuberculosis. This systematic nutritional approach is a hallmark of our science, which is absent in Allopathy.

Treatment via Single Remedies

1. Philosophy of Single Remedies When dietary therapy fails to regulate organ functions or balance the humors (Akhlat), medicinal intervention becomes mandatory. In Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani), treatment with a single remedy is considered superior. The goal is to eliminate the entire disease state—including mechanical and chemical symptoms—and neutralize toxins using just one potent drug that possesses "Elixir-like" (Akseeri) or "Antidotal" (Taryaqui) properties.

2. Analysis of Medicines in QMA Every single medicine is composed of four primary qualities and "Elements." Our clinical excellence lies in isolating these active constituents (Jawahir) to achieve a "Single-within-Single" effect. Allopathy cannot achieve this because it lacks the foundational knowledge of temperamental qualities (Kayfiyat) and humors.

3. Extraction and Usage of Active Ingredients We utilize various methods to obtain the potent core of a medicine:

Infusions and Decoctions: Extracting through soaking or boiling.

Distillates (Arqiyaat): Capturing the volatile essence.

Salts and Spirits: Isolating the mineral salts and vital spirits.

Fermentation: Creating vinegars or acids for specific therapeutic actions.

4. Difference Between a Drug and Its Essence It is a common misconception that an extract represents the total action of the drug. A single herb in its natural form contains neutralizing elements (Muslih) that prevent side effects. Once a "core element" (like an alkaloid or salt) is isolated, it becomes highly potent and potentially harmful if misused. Example of Milk: Fresh milk is a balanced food, but powdered milk imported from abroad loses its digestive salts and fats during evaporation, leaving behind a dry substance high in calcium. This can cause constipation and indigestion, making it unsuitable for infants unless there is a specific calcium deficiency.

Conclusion: Single remedies can be administered as powders, solutions, or pills. However, isolated constituents must be used in the specific form they were extracted to maintain their intended effect. This advanced branch of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani) offers a level of pharmacological precision that far surpasses Allopathic standards.

Treatment via Compound Remedies

1. Definition of Compounds A compound remedy is formed by combining two or more substances from the Three Kingdoms (Minerals, Plants, and Animals) in their natural state. While we have established that even "Single" medicines are internally composed of elements and qualities, the term "Compound Treatment" specifically

refers to the intentional mixing of these single entities or their active constituents.

2. Classification of Compounds Compounds are divided into two main categories:

Simple Compounds (Mixtures): A physical blend of two or more medicines without chemical transformation (Istihala). The individual components retain their properties and can potentially be separated (e.g., powders/Sufuf, pills/Hubub, and electuaries).

Chemical Compounds: A mixture where substances undergo a transformation—often through heat or chemical reaction—becoming a singular, unified entity (Yak-Jaan) whose original parts can no longer be separated (e.g., syrups/Sharbāt, distillates, and fermented confections like Khamira).

3. Clinical Excellence in QMA Compounds The validated remedies (Mujarrabāt) of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani) are structured according to logic and natural laws. Critics who call this system "unscientific" are unaware of its profound precision. We have categorized compounds based on their direct impact on specific organs, humors, and temperaments.

By using specific "Remedial Terminologies" linked to particular organs, a practitioner can instantly identify the appropriate treatment for a localized disorder. This systematic mapping of medicine to organ function is the "precious treasure" of our science, ensuring clinical success and restorative healing.

The Three Human Toxins

In the light of Qānūn-e-Mufrad Aʿzā (Tib-e-Pakistani), there are three primary toxins found within the human system: 1. Syphilitic Toxin (Atshaki) 2. Hemorrhoidal/Atribiliary Toxin (Bawasiri) 3. Gonorrheal Toxin (Suzaki).

Origins of Human Toxins:

Organ Corruption: When the immune system and Vital Force fail to expel a disease, its toxins accumulate in the blood, eventually overwhelming and destroying the body.

Contagion: The transfer of these toxins from one body to another, producing identical symptoms.

Heredity: The transmission of toxic effects from parents to offspring.

Nature of the Three Toxins: It is crucial to distinguish between the initial disease and the resulting "toxin." Conditions like Syphilis, Hemorrhoids, and Gonorrhea begin as local symptoms. However, persistent neglect leads to fermentation and putrefaction, transforming them into systemic toxins that primarily target the reproductive organs.

Syphilitic Toxin:

Originates from Phlegmatic (Nervous) matter. It arises from excessive irritation in the nerves and the subsequent fermentation of phlegm.

Symptoms: White blisters/spots, brain hemorrhage, cough, diabetes, and polyuria.

Hemorrhoidal (Atribiliary) Toxin:

Originates from Melancholic (Muscular) matter. It is caused by overactivity in the heart and muscles leading to the fermentation of black bile.

Symptoms: Dry catarrh, asthma, weight loss, skin itching, hemorrhoids, and lower-body paralysis.

Gonorrheal Toxin:

Originates from Bilious (Glandular) matter. It results from putrefaction in the liver and glands, turning yellow bile into a toxic ferment.

Symptoms: Gallstones, kidney stones, hepatitis, high blood pressure, and prostate enlargement.

Note: While these toxins affect the entire existence, their primary impact is observed in the reproductive system.

Impulse (Organ System)	Acid/Chemical Base	Type of Toxin
Nervous-Muscular	Saltpeter (Shura)	Syphilitic Toxin
Muscular-Nervous	Vinegar (Acetic Acid)	Hectic Fever/Tubercular Toxin
Muscular-Glandular	Sulphur	Hemorrhoidal Toxin
Glandular-Muscular	Sulphur + Salt	Phthisis (Sil) Toxin
Glandular-Nervous	Hydrochloric Acid	Gonorrheal Toxin
Nervous-Glandular	Carbonic Acid	Leprous Toxin

مفردات جدیدہ

جدید سائنسی تحقیقات پر مبنی جڑی بوٹیوں کے تعارف اور فوائد پر
بہترین کتاب، جس میں جڑی بوٹیوں کا مزاج، طب قدیم اور جدید
سائنسی ریسرچ کے مطابق ان کے فوائد و استعمال کو لکھا گیا ہے۔

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